

مواعظ فقیہ الامت

MAWAA'IZ

DISCOURSES OF FAQEEH-UL-UMMAT

Volume One

MUFTI MAHMOOD HASAN GANGOHI رحمة الله عليه

بسم الله الرحمن الرحيم

“In the name of Allah, the All Gracious, All Merciful”

مواعظ فقیہ الامت

Discourses of Faqeeh-ul-Ummat Hadhrat Mufti Mahmood Hasan Gangohi

رحمۃ اللہ علیہ

Vol. 1

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- For the *esaale thawaab* of the entire *ummah* of Nabi ﷺ
-
- A humble appeal is directed to the readers to offer suggestions, comments, etc. to improve the quality of this publication in future. May Allah Ta'alah reward you for this.
- The compiler, translators, editors, sponsors and typesetters humbly request your *du'aas* for them, their parents, *asaatizah*, *mashaayikh* and families.

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Foreword

باسمه تعالی

All praise and gratitude be to almighty Allah Subhaanahu wa Ta'ala and *salaat* and *salaam* be upon our beloved master Sayyiduna Muhammad ﷺ, his companions, family members and those to follow till the Day of Qiyaamah.

It is through the sheer grace of Allah Ta`ala that the *mawaa`iz* (discourses) of Faqeeh-ul-Ummat have been translated into English. These *mawaa`iz* are the discourses of none other than the great *wali* and saint Hadhrat Mufti Mahmood Hasan Gangohi رحمة الله عليه who was amongst the leading scholars and saintly figures of our recent past. Hadhrat's discourses have brought about a revolutionary change in the lives of many and inspired many others to take up the path of righteousness and piety.

The discourses were recorded and transcribed by several students of Hadhrat and later published in Urdu.

We make du`aa to Allah Ta`ala that He accepts this translation, makes it a source of inspiration for all those who read it and allow it to be a means of *thawaab-e-jaariyah* for all those who had contributed towards its compilation and translation. *Aameen*

Ebrahim Salejee[1]

[1] Hadhrat Mufti Ebrahim Salejee Sahib دامت برکاتهم is a *Khaleefah* of Hadhrat Mufti Mahmood Sahib رحمة الله عليه and he is the principal of Madrasah Taleemuddeen in Isipingo Beach.

Introduction

Who was Hadhrat Faqeeh-ul-Ummat رحمة الله عليه? Born to pious parents in the town of Gangoh in the year 1325 A.H. he lived to become one of the greatest luminaries of his time. Nevertheless, describing the personality of Hadhrat Mufti Sahib رحمة الله عليه is an almost impossible task. The most eloquent words would hopelessly fail in truly describing the knowledge, brilliance, piety, kindness, compassion, humility, and the numerous other qualities which he embodied. He was an *ustaaz* to thousands of students, a mentor to thousands of disciples and a kind and compassionate father to all who came into contact with him.

His compassion and kindness knew no bounds. It was indeed his fundamental nature. Every year he personally took care of the monthly expenses of numerous students of Darul Uloom Deoband, Saharanpur and other institutions. And he also saw to their various needs. There were instances when he gave away his valuable, personal *kitaabs* and there were occasions where he even gave away the clothing he had been wearing at that time. Despite this, he never regarded himself as having shown any favour to anyone. He greatly loved the poor, he loved being with them and he loved living and had a desire of even passing away like them. Hadhrat رحمة الله عليه was also forever concerned about the *Deeni* progress of others, especially the poor.

It was the normal practice of Hadhrat Mufti Sahib رحمة الله عليه for many years that he would recite 15 *paras* or more daily in *salaah*. During the month of *Ramadhaan*, he would complete one Qur'aan daily.

Hadhrat Mufti Sahib رحمة الله عليه taught *Bukhaari Shareef* for many years at Kanpur as well as at Darul Uloom Deoband. Besides teaching *Bukhaari Shareef* and other books of *hadeeth* at Deoband, he also graced the distinguished position of Grand Mufti of that august institution for many years.

His *fataawa* (Islamic verdicts) have been compiled into 29 volumes each of which spans over hundreds of pages. Besides the *fatwas*, he authored several books and booklets. Upon his instruction the publication of many magazines and newsletters was undertaken by various institutions. Together with this Hadhrat Mufti Sahib رحمة الله عليه travelled to many countries for the purpose of disseminating the *Deen* of Rasulullah ﷺ. South Africa was particularly fortunate in that Hadhrat Mufti Sahib رحمة الله عليه repeatedly blessed our shores with his presence and benefited the *Ummah* with his teachings. It was also the good fortune of South Africa that this country was blessed with his company during the last days of his earthly life.

May Allah Ta`ala allow this publication to be a source of guidance for the entire *Ummah*.

Discourse 1

Purification of the Soul

Purification of the soul

نحمده و نصلي على رسوله الكريم

فأعوذ بالله من الشيطن الرجيم   بسم الله الرحمن الرحيم

قَدْ اَفْلَحَ مَنْ تَزَكّٰى ﴿١٤﴾ وَ ذَكَرَ اسْمَ رَبِّهٖ فَصَلّٰى ﴿١٥﴾ بَلْ تُؤْثِرُوْنَ الْحَيٰوةَ الدُّنْيَا ﴿١٦﴾ وَ الْاٰخِرَةُ خَيْرٌ
وَّ اَبْقٰى ﴿١٧﴾ اِنَّ هٰذَا لَفِى الصُّحُفِ الْاُوْلٰى ﴿١٨﴾ صُحُفِ اِبْرٰهِيْمَ وَ مُوْسٰى ﴿١٩﴾

Allah Ta`ala has stated in the Qur'aan-e-Kareem:

"Successful indeed is he who has purified his inner-self." (al-A`laa:14)

Whoever has corrected his inner-self is surely successful. People's understanding of success differs.

An individual feels that by acquiring a palatial house, he is successful. Another person reasons that attaining wealth is the ultimate success. A third person concludes that if he marries into a wealthy and noble family, then he too will be successful. A fourth person decides that if he graduates from college and becomes a professional, he also will be successful.

Elections have arrived and the nominated candidate reasons that succeeding in the electoral process and becoming a member of parliament, will make him successful. Every individual's view of success differs.

The correct view of success, however, is the one outlined by the Creator of these views. What Allah Ta`ala explains as success is true success. Everything else is not success but merely a deception, which is temporary and will swiftly perish. Success is something that is everlasting.

By purifying the soul, two things are achieved namely:

1) Excellent character

2) Righteous deeds.

These qualities will always assist man. It will assist him in this world and in the grave. At the time of resurrection, on the Pul-siraat (bridge of Siraat), at the time of weighing one's action, etc. Undoubtedly, whoever can easily achieve these qualities is indeed successful.

A person has accumulated a great deal of money. He has gathered heaps upon heaps of notes. However, if one termite finds its way to that wealth and consumes it; will this money be regarded as success? Such a 'success' which one termite can easily destroy, Allah Ta`ala protect, is not true success. It is a deception and a means of our ruin.

An individual owns an airplane. The business generated through it is exceptional. But if, in mid-air, the plane experiences some technical difficulty and crashes every person aboard it will die. Is this success?

Another person owns an expensive sports car and he considers himself to be successful. Whilst driving he is involved in an accident, destroying the car and himself. Is this any type of success?

Another 'successful' person owns a train, which is involved in an accident resulting in the death of all the passengers. What success is this? In reality, success is not found in any of these objects.

Unreliable empire

We have witnessed an incident where an extremely affluent and arrogant person had his entire wealth snatched away from him in the flash of an eye. He was forced, at gunpoint, to sign a document declaring that he had sold his belongings and received the money for it. He signed the documents and was 'chased away' from his own premises. He left with not even a single cent on him to buy his supper!

None of these things are worthy of attaching your heart to. They are not worthy of being relied upon nor are they worthy of being

desired for. They are nothing more than a ploy, which have no significance in the eyes of Allah Ta`ala.

Generosity at its best

True success is that, which Allah has declared,

"Indeed, successful is he who has purified his soul." (al-A`laa:14)

For example, one has the trait of miserliness, which needs to be removed and replaced with generosity. How do we go about removing miserliness and replacing it with generosity? What is the definition of generosity? Is a generous person one who compiles a thesis about generosity, providing strong proofs and thereafter reads it out to someone? Or is a generous person one who writes a booklet about generosity and then publishes it? Or is a generous person one who shows others the avenues of generosity?

Incident of Bayazid Bustami رحمة الله عليه, the Hafiz and the barber

It is recorded in the works of Hadhrat Bayazid Bustami رحمة الله عليه that once he addressed his *nafs* and said, "You are stingy!"

"Why do you call me stingy? In fact, I am very generous," his *nafs* protested.

"Very well," commented Hadhrat Bayazid رحمة الله عليه. "We shall test your generosity. Tomorrow, we will hand over our entire wealth to the first poor person that we come across. If the wealth is given over with a happy heart, this will indicate that you are generous, otherwise not."

The next morning Hadhrat Bayazid رحمة الله عليه set off to donate 50 *ashrafis* (gold coins), in charity. He came across a blind Hafiz Sahib, sitting in a barbershop. Observing his tattered and torn clothing he

respectfully approached the Hafiz Sahib and said, “Hafiz Sahib, I wish to give these *ashrafis* as a gift to you.”

“I am glad that you have come along,” expressed with joy. “I do not have any money to pay this barber. Please hand it over to him.”

Hadhrat Bayazid رحمة الله عليه thought to himself that this Hafiz is blind. Hence, he does not realise the true value of these *ashrafis*. How can a haircut be worth 50 *ashrafis*?

“This is the reason why you are stingy. Hand it over to the barber!” the Hafiz Sahib ordered. He was referring to a very deep matter.

Hadhrat Bayazid رحمة الله عليه felt very ashamed and placed the *ashrafis* in front of the barber. The barber however, commented, “The moment I saw the torn and tattered clothing of this Hafiz Sahib, I made an intention to cut his hair solely for the pleasure of Allah Ta`ala. I am not going to spoil my intentions for this bauble heap.”

Hadhrat Bayazid رحمة الله عليه picked up the wealth, proceeded to the river and threw the entire amount in the river.

“May Allah Ta`ala ruin you. Whoever attaches his heart to you becomes disgraced in this manner.”

More important than defining generosity, we need to inculcate it into our lives. One does not become generous by defining generosity, writing poetry or booklets about it. Allah Ta`ala made the Sahaabah ﷺ, who were trained and nurtured by Nabi ﷺ, successful. Further, among the qualities of Nabi ﷺ is,

“The one who will purify their (the believer’s) inner-selves.” (Aal Imraan:164)

Read the biographies of the Sahaabah ﷺ and see what great deeds of generosity were accomplished at their hands.

Abdullah bin Ja`far ﷺ, Qais and a blind person

Once, a few people had gathered for a certain event. Gradually, they began discussing amongst themselves who was the most generous person of that time. Three names were forwarded. Who were these three? One was Abdullah bin Ja`far ﷺ, the second was Qais and the third was a blind Hafiz Sahib. It was agreed that these three would be tested to see who amongst them was the most generous.

They sent an 'inspector' to Abdullah bin Ja`far ﷺ. At that time Abdullah bin Ja`far ﷺ was preparing to go on a journey. He had loaded his camels with gold coins, food and drink so that if he wanted to entertain anyone en-route, he could do so. The conditions for travelling, in that era, were such that water was very scarce.

The designated person, came up to him and pleaded, "I am a traveller and I require a conveyance."

Abdullah bin Ja`far ﷺ was ready to go on a journey. The camels were loaded and the only thing remaining was to mount it. Now remember! Asking for a conveyance in that era is unlike the present situation. We can borrow someone's car for an hour or two and thereafter return it, paying for the cost incurred for the petrol. Sometimes if one does not pay for the petrol, the owner of the car will even ask for it. No, when a conveyance was asked for, it was given. There was no question of returning it.

Here the camel of Abdullah bin Ja`far ﷺ was ready and fully loaded with gold, food and drink and without any hesitation he readily handed over the camel. The 'inspector' returned to the board of examiners and gesturing to the camel said, "I have received this from Abdullah bin Jafar ﷺ."

Thereafter, he went to the home of Qais but discovered that he was not in. When the maid-slave asked if he had some work with him, he replied, "I have some work with Qais, not you."

"Never mind about that", interrupted the slave. "Inform me of the nature of your work."

"You do not have the ability to fulfil it."

"Never mind. Tell me; what is your problem?"

"I am a traveller and I require transport."

"What is the need to personally request Qais for such assistance?" she snapped. "I have the permission to fulfil such a request."

She went up to a herd of camels and .picked the choicest one and handed it over to him. He returned with the camel and said, "The maid-slave of Qais had given this camel to me. He was not there."

Thereafter, he went to the third person who was blind, cripple and suffering from gout. At that very precise moment, he was going to the *Musjid* for *Salaah* supporting himself on the shoulders of two slaves, whilst dragging his feet along the road. In this condition, the examiner approached him and said, "I am traveller and I need a conveyance."

"Today I own nothing more than these two slaves," the Hafiz Sahib disclosed. "I give you these two slaves. Take them, sell them and arrange for your transport with the money received from their sale."

In uttering these words, he removed his hands from their shoulders because, when he said, "I have given them to you," his ownership over these two slaves had expired. So how could he continue supporting himself on their shoulders? Due to suffering from gout, he could not stand and fell down injuring his knees in the process. He was blind as well as cripple.

"You are more in need of the slaves," admitted the examiner. "Therefore, keep them and I will make some alternate arrangements for my transport."

"Well, if you do not want them, then I free them because they have already come out of my ownership."

The examiner returned and reported what had transpired. The aforementioned incidents are true examples of exemplary generosity.

Adee bin Haatim's ﷺ generosity

A person came to Adee bin Haatim ﷺ, the son of Haatim Tai (who is world renowned for his generosity) and said: "I am going to arrange a function at my place. Many affluent guests will be arriving and I need some utensils and pots for cooking."

Hadhrat Adee ﷺ inquired about the number of guests and the date of the function. "Very well, I will send the utensils."

Now, this person was counting the number of days elapsing and the utensils are not arriving. There were 10 days left! 9 days, 8 days, 7 days, 6 days, 5 days, 4 days, 3 days, 2 days until 1 day remained and the utensils had still not arrived! He became very worried and this concern was amplified by the fact that the guests would reproach him for not arranging the food.

The date of the function arrived and the guests had also arrived. Adee ﷺ sent the pots and utensils filled with exquisite dishes, prepared and ready to eat. This person became overjoyed that not only was his honour saved but he did not have to make any arrangements for the food as well.

"I had asked for empty utensils only," he remarked. "I did not ask for the food."

"An empty utensil has never left our house. Sending empty utensils is against our family tradition."

These were generous people. The definition of generosity is one thing; to be imbued with this quality is something else.

Abdullah bin Ja`far ﷺ and the orchard

The very same Abdullah bin Ja`far ﷺ, whose incident was mentioned earlier, was asked whether he knew anyone more generous then himself.

"*La Houla* …," he gasped. "I am nothing and my generosity is nothing. Anyone is more generous then myself. On one occasion, I had seen a lush and opulent orchard, which was in the care of a slave. He was irrigating it and I sat watching him. I then asked him, 'Which is the best fruit?'

'I do not know. I am the guard, not the owner,' he remarked."

(Note: Despite being the guard of the orchard, he did not know which tree had the best fruit. We, the people of the *madrasah*, are also guards of the *madrasah*. Therefore, we should be cautious in our actions.)

"I thought to myself that this is a person with an excellent character. I inquired the whereabouts of his masters and he provided the relevant details. Meanwhile, somebody had brought two loaves of bread to him and on seeing the bread, a dog that was staying in the orchard, came up to him. This person ate a morsel of food and fed another morsel to the dog. The sizes of these morsels were the same.

"What wage does your master pay you?" enquired Hadhrat Abdullah bin Ja`far ﷺ.

"You had seen the two loaves of bread given to me." His sentence was not tinged with any disdain.

"Why did you feed the dog one morsel with every morsel that you had eaten?" Hadhrat Abdullah ﷺ asked, looking puzzled.

"This dog is my companion. I guard the orchard and so does he and when he assists me in guarding the orchard, then he is my equal partner in sharing whatever wage I receive."

I considered this slave to be a personification of good character. I approached his owner and said,

“I had seen your garden and taken a liking for it. I wish to purchase it.”

He agreed. We fixed a price and I purchased the orchard. I then asked if he had any female slaves for sale. He replied in the affirmative and I requested him to bring the most attractive slave he had in his possession. He brought her and I purchased her as well.

“I now wish to purchase your slave who guards the orchard,” Hadhrat Abdullah ﵁ disclosed.

“I do not want to sell him,” the owner quipped. “He has been with us since childhood and we have raised him. He has a special relationship with my entire family.”

“I have a great desire to purchase him,” Hadhrat Abdullah ﵁ insisted.

“Very well,” he relented. “I will sell him to you because of the desire you have expressed.”

“I then bought the slave.”

I took the female slave and went to the orchard. I informed the slave that I had purchased the orchard. He replied, “Very well, May Allah Ta`ala bless you.”

He began leaving assuming that his work here was now over since the orchard no longer belonged to his master.

“Wait,” I protested. “I have purchased this female slave as well.”

“May Allah Ta`ala shower his blessings on her as well.”

I then informed him that I had purchased him as well. “This piece of news grieves me,” he admitted. “I have been raised by this family and I have a developed a special bond with them. Nevertheless, since you have purchased me, May Allah Ta`ala bless you in me.”

"I marry this slave girl off to you," disclosed Hadhrat Abdullah ﷺ.

"Very well, May Allah Ta`ala grant *barkat* in this also."

I continued, "I set you both free and give this orchard to you as a gift."

Initially that person stayed in the orchard as a guard and laboured therein. Now, he has become the owner of it. This was the level of generosity prevalent in these people.

The story of a generous man and his farm

An individual was passing by a farm when a youngster greeted him and said, "My father has passed away."

"May Allah Ta`ala forgive him, grant you patience and ease," he replied.

"Whilst going through his accounts," the youngster added, "I discovered that you owed him several thousand rands."

The traveller instructed his servant to give the said sum to the youngster whenever he came to collect it. He then continued on his way. After a few days had elapsed, he happened to pass that way again. The youngster again stood up, greeted him and remorsefully remarked: "I had miscalculated. Actually my father owes you several thousand rands."

"I then absolve you of the debt," was the instantaneous reply from the traveller.

"I desire to pay you the amount."

"As you wish."

"I cannot pay the entire amount," the youngster replied softly.

"Pay as much you can afford."

"I do not have the cash but you can take this piece of land in lieu of the cash."

The creditor accepted it, spread a *musalla* on the land, and performed two *rakaats Salaah*. He thereafter made the land *waqf* and continued on his way.

This was the generosity of our pious predecessors. Generosity was not on their tongues, nor in their writings, rather it was their second nature. Miserliness could not come close to them.

"Successful indeed is he who has purified his inner-self."

For example, the debasing quality of miserliness is replaced with generosity.

A kind man who did not mind being imprisoned

One person came up to a gentleman and said, "I am in distress. I am indebted to another person. He confronted me on the issue and I promised to pay him tomorrow. My problem is that I do not have any money to give him and I fear that he will disgrace me."

"I do not have any wealth at present," revealed this person. "However, I have the following plan. I promise to give you a certain sum of money. I now owe you this sum of money because a promise is a debt. Go to the court and lay a claim against me saying that I owe you this sum of money. I, in turn, will say that I do not have the money to settle my debt. You must then say that I am lying and I do have the money. The judge will have no other recourse but to imprison me and inform my relatives and friends to pay the debt in order to release me. You can then take the money and pay off your creditor."

So it transpired that this person was imprisoned in order to save the honour of that debtor.

Hadhrat Abu Bakr's ﷺ kindness to children

Hadhrat Abu Bakr ؓ was the best of mankind after Rasulullah ﷺ. What a high-ranking individual he was! However, what was his

general character? His character was such that whenever he returned from a journey and the children saw him, they would run towards him and cling on to his clothing. He would seat a child in front of him and a child behind him and the children, mind you, were not his children but rather the children of the locality.

This incident was repeated whenever he used to set off on a journey. The children would again cling on to him. While one child would hold on to his sleeve; another would hold his hand whilst another would cling on to the tail of his garment. This was the compassion he had.

Remember, this was the condition of the *Ameer-ul-Mu'mineen*. Despite having such a high rank, he did not consider himself to be such a great person.

The objective is removing the debasing quality of miserliness and replacing it with the quality of generosity. Generosity is a quality of the heart. The hands are the means and instruments of carrying it out.

Contentment and Reliance - The backbone of generosity

خير الغنى غنى القلب - The best type of affluence is the contentment of the heart. That person, who is contented, can render a great service to *Deen*. Generally, people have this concern that if they spend a great sum of money, how will they recover it?

When we are contented and have placed our reliance on the King of kings, the One Who possesses the treasures to everything, (as He has mentioned): *"Most certainly the treasures of everything is by Us,"* this is the highest form of confidence.

The reason is that a miserly person is always plagued by irrational thoughts. "If I am to give my wealth to another person, I will have nothing left. This is my requirement. If I am in need,

where will I get it? Even if I pursue a business venture, will I be able to acquire it or not? Will I be successful or not?"

All these absurd thoughts trouble the mind. However, if this person were to place his total reliance on Allah Ta`ala, He being the one who had initially given it to him and He will give it to him again, then to part with this wealth will not be a problem. An individual will be at great ease irrespective of whether he has the wealth or not.

He will tell himself, "If it is not in my possession, it is certainly in Allah's treasure. And He has promised to give it to me. If He is the giver, why should I be overcome with anxiety?"

Gone for baking

A person's wife kneaded some dough, left it in the tray and went out to get some fire from the neighbourhood. In the meantime, a beggar came to the house and asked for some food. The husband could not find anything else. Thus, he picked up the tray of dough and gave it to the beggar.

"What has happened to the dough which I left in the tray?" his wife asked, upon her return.

"It is gone for baking," he disclosed.

"Seriously, what happened to it? Do not fool around!"

"I am serious, I am not joking," he assured her. "A beggar came to ask for some food. Since there was nothing else to give him, I gave him the dough. He will bake it for himself."

"May Allah Ta`ala guide you! Now there is no food for the children," she lamented.

"Whether there is food or not, that I do not know but for me to tell the beggar that there is nothing whilst the dough was in front of me was impossible."

This was his level of reliance on Allah Ta`ala. He could not even entertain the thought that the One, Who had initially bestowed it upon him, will not give it to him again. He most certainly will give!

This level of reliance on Allah Ta`ala should be the foremost principle in our lives. Whoever achieves this degree of reliance will be the accepted servant of Allah Ta`ala.

Zikr **in abundance**

"Successful is he who purifies his inner-self and takes the name of his Sustainer (in abundance)." (al-A`laa:14/15)

Zikrullah has been greatly emphasized in the *Qur'aan* and *Hadeeth*. *Salaah* is a fixed *ibaadat* which is performed five times a day. Fasting is also a fixed *ibaadat*. It is Fardh to fast for one month in the year in Ramadhaan. *Hajj* is a *Fardh* to be performed once in a lifetime. However regarding *Zikr*, Allah Ta`ala says:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوا اللّٰهَ ذِكْرًا كَثِيْرًا ۝٤١ وَّ سَبِّحُوْهُ بُكْرَةً وَّ اَصِيْلًا ۝٤٢

"O you who believe, remember Allah in abundance and glorify Him in the mornings and evenings." (al-Ahzaab:41)

Hence, the basis for reciting *tasbeeh* in the morning and evening is derived from this verse. Reciting an abundance of *Zikr* is also derived from this verse.

It is mentioned in a *Hadeeth*:

اذكروا الله حتى يقال إنه لمجنون

Make Zikrullah in such abundance that people begin to say that you are mad.

But do not make *Zikr* in such a way that Allah declares you as mad. That will happen if one is making *Zikr* in an incorrect manner or on incorrect occasions, causing distress to the creation, disturbing people's sleep with loud *zikr*, etc. Continue making the *zikr* of Allah Ta`ala together with taking into consideration people's rights.

وَ ذَكَرَ اسْمَ رَبِّهٖ فَصَلّٰى ﴿١٥﴾

"And he takes the name of his Sustainer." (al-A`laa:15)

When does he take the name of his Sustainer? On all occasions: at the time of eating we say *bismillah*; at the time of sleeping we read *bismillah*; on awakening we read *bismillah*; when entering the market we read *bismillah*. On all occasions we should take the name of Allah Ta`ala.

Belief in the unseen

بَلْ تُؤْثِرُوْنَ الْحَيٰوةَ الدُّنْيَا ﴿١٦﴾

"Instead you prefer the worldly life." (al-A`laa:16)

The general condition of the people is that they prefer the worldly life because it is something that can be witnessed, whereas we have not seen the life of the hereafter. It is the unseen that we are commanded to believe in!

Unfortunately, our confidence is placed on what we can see – the life of this world. We reason in this way, "If I give the money, to the poor, what will happen to me? How will I retrieve this money?"

Returning to the incident of the person who had given the dough to the beggar: Whilst the conversation was taking place between himself and his wife, a person presented freshly baked bread wrapped in a cloth, together with a platter of gravy, as a gift.

"He truly did go to bake the bread and it was done very quickly," she acknowledged. "I could not have baked it so swiftly myself, and he brought gravy as well."

This person's dealing with the creation of Allah Ta`ala was that he gave the dough to the beggar and Allah Ta`ala's dealing with him was that He blessed him with baked bread and gravy. In the manner that a servant deals with Allah Ta`ala, Allah Ta`ala will deal with him accordingly.

Trust in Allah Ta`ala

Considering oneself to be the lowest of mankind and totally dependent on Allah Ta`ala and to realise that everything is the control of Allah Ta`ala, is the fundamental principle of belief. Only with His permission will I acquire anything and without it, I cannot acquire anything.

If we have a piece of bread in the hand, we should not think that we will eat it. Rather one should have this thought in mind that, only if Allah Ta`ala permits us, will we eat this bread, otherwise not. How many a times has it not transpired that after putting a morsel of food in the mouth, it did not go down? It is essential to wholeheartedly accept that which Allah Ta`ala has destined. Although it cannot be witnessed nor easily comprehended, it will transpire.

Generally, we place our reliance on the material aspects of the world because we can see these, whereas the requirement is that we have reliance on the unseen, the divine decree of Allah Ta`ala. Only if Allah Ta`ala destines it, will I receive it, otherwise not.

"You prefer the worldly life whereas the hereafter is better and eternal." (al-A`laa:16/17)

The beautiful companion

وَ الْاٰخِرَةُ خَيْرٌ وَّ اَبْقٰى ﴿١٧﴾

The worldly life and its possessions will perish. A person accumulates hordes of money. However, when he dies, will he take his wealth and treasures with him to the grave? No, he will not take anything. Everything will be left behind.

A person cultivates a beautiful orchard, constructs a magnificent building, buys a magnificent car, opens up businesses and factories, becomes a member of different parties, and accomplishes many feats. Which of these will accompany him to his grave? None of

them! The only thing that will accompany him is excellent character and righteous deeds. May Allah Ta`ala enable us to practise accordingly. *Aameen*.

Discourse 2

Durood and Salaam

الحمد لله و كفى و سلام على عباده الذين اصطفى ، أما بعد :

It is mentioned in the *Hadeeth* that Allah Ta`ala has commanded a group of angels to disperse on the earth and present the greetings and salutations recited upon Nabi ﷺ to Nabi ﷺ. They convey the greeting and say, "So and so, the child of so and so, has recited this greeting and salutation for you." Nabi ﷺ becomes pleased and replies to the greeting.

Now a person may question that since we are reciting *Durood* for a lengthy period, how is it that we have not seen any angels? The answer is that 'seeing' is not a pre-condition for existence. To 'see' or 'witness' something physical and use this as the benchmark for acceptance, is a grave error. Our rationale should be that whatever Nabi ﷺ has stated, is sufficient for us to accept.

Operation Imaan

On one occasion, I had visited a certain place. After performing *Maghrib Salaah*, I was confronted by a person who very brusquely asked me, "Moulana, I wish to ask you a question. Tell me. Where is Allah Ta`ala? If He exists, then why is it that I cannot see Him? Until I do not perceive Him with my five senses of perception, I will not accept His existence."

"This answer requires a detailed explanation and I cannot answer you whilst standing here on the road. I am residing at a certain place. Please come there and we will discuss this matter."

"Bravo, Moulana," he replied sarcastically. "For one small *mas'alah*, I will have to present myself in your royal court!"

From this one statement of his, I understood his complete temperament and what kind of person he was.

"If you had studied medicine and then excelled in the field of surgery, say eye surgery, and here, whilst standing on the road, someone comes up to you and says, 'Doctor, I have a cataract in my

eye, and since you are an expert in this field, please operate on me now.' What will you say to him?"

"You will say," I continued, "Brother, operations are not done in this fashion. You will have to first gain admission into a hospital. Thereafter, your system will be cleansed. Your eyelashes will be cut. You will be made to lie down. Your eye will be anaesthetised, and only then can the operation be conducted. After the operation, a bandage will be tied around your eyes and you will have to remain motionless for many hours. You will not be allowed to walk or talk to anyone. Operations on the eye are done in this fashion and if he retorts 'Bravo, Doctor! For a minor matter also I will have to present myself in your royal court,' what will you say to him? If you operate on him there and then, then you have betrayed your profession. You will in all likelihood damage his eye. Needless to say, if the government learns of your action they will confiscate your diploma and punish you accordingly."

After presenting this example, he agreed to meet me at my place of residence. These people do not understand the reality of proofs. They understand examples very quickly but not proofs.

Moulana Abdul Hay رحمة الله عليه and Sir Sayyid Sahib

Moulana Abdul Hay Lucknowy رحمة الله عليه was travelling by train. Sir Sayyid Ahmad Khan, who was travelling with his dog, happened to be on the same train and in the same compartment.

"What kind of a person are you that you keep a dog with you?" Moulana رحمة الله عليه snapped.

"I have heard the Ulama say," he explained "that the angels do not come to a place where a dog is kept. I keep this dog with me so that the angel of death will not come near me."

Moulana Abdul Hay رحمة الله عليه calmly replied, "A certain angel is appointed to take away the lives of dogs. That angel will take your life away."

They both had heard of one another but they had not met before.

"Are you Moulana Abdul Hay رحمة الله عليه?" Sir Sayyid enquired.

"Are you Sir Sayyid?"

That was the first meeting between them. The matter was self-explanatory and did not require further clarification.

The selfish hound

Someone asked Moulana Thanwi رحمة الله عليه the reason for the impermissibility of rearing dogs. Moulana رحمة الله عليه replied that the angels of mercy do not frequent homes where a dog is kept. He could not digest this reason. His intellect failed to comprehend it.

So Moulana Thanwi رحمة الله عليه replied that a dog does not have a sense of well-wishing even for its own kind. It cannot tolerate another dog coming into its alley or lane, even though that dog may be from its own breed. The individual accepted this reasoning. This was the comprehensible reasoning, but not the actual reason, whereas the actual sensible reason he could not accept.

Five senses

(Continuing with the incident of the person to whom the explanation of the eye operation was given:) Anyway, as agreed that person arrived on a certain day and introduced himself.

"Very well, I am free and so are you, go ahead, and ask your questions," I said in a soft tone.

"Where is Allah?" he demanded. "If He exists, why can I not see Him? Until I cannot see Him using my five senses, I will not accept His existence."

"It seems to me that you have heard these words from another source, by hearted it without understanding its meaning and you

are now quoting it like a parrot. A parrot repeats words and phrases without understanding its meaning," I replied calmly.

He did not like this answer and retorted, "What makes you say that I do not understand the meaning of my questions?"

"I say this because if I ask you to explain your question, you will not be able to do so."

"I most certainly can explain my question," he objected. "Ask me anything you want to know."

I glanced at him. "What are the five things with which you desire to see Allah Ta`ala?"

"The five senses; sight, hearing, smell, taste and touch."

"Only the faculty of sight has been created for seeing, not the other four," I corrected him. "If you ask a small child which sense he uses to see things, he will reply, with his eyes. Tell him that he sees with his ears and he will reject it. Ears are used for hearing, not seeing. Ask him whether he sees with his nose, he will say no. The nose is for smelling, not seeing. Ask him if he can see with his tongue, he will tell you that you are wrong. The tongue is used for tasting, not seeing. Ask him whether he sees with his hands, he will again say no. The hand is for touching, not seeing. The point is that a small child understands these things whereas you, a learned person, a graduate – Allah Ta`ala alone knows how many degrees you have acquired – do not know these minor aspects."

Have you seen your liver?

Thereafter, I continued explaining to him in this manner till he accepted my statement. I then requested him to rephrase his question.

"Where is Allah Ta`ala?" he muttered. "If He exists, why can I not see Him? Until I do not see him with my eyes, I will not accept His existence."

"Four of the five pillars of your question's tent have fallen away, yet you are so rigid in your understanding?" I pointed out. "Tell me, do you accept the existence of all the things in the world only if you see them and if you cannot see them do you then reject them? Did you see your ear? You may have seen its reflection in the mirror but you have not seen your ear. If someone says that you do not have ears, you will disagree whereas you have not really seen them. Have you seen your eyes? You may have seen your eyes' reflection in the mirror but you have not seen your eyes. If someone says that you are blind, what will you say? Have you seen your neck? Have you seen your tongue? Have you seen your back? Have you seen your heart within your bosom? Have you seen your liver? You have not seen any of these organs. You may have seen these bodily parts of other people but you have not seen your own bodily parts. If someone says that you do not have any of these, you will not be prepared to accept it.

"Tell me," I queried. "How many people reside in this town?"

"136 000." His reply could easily be construed as an act of defiance.

"Have you seen every resident?" He remained silent.

"Have you seen the light of your eyes?" I queried, probingly. "You have seen the pupils of your eye in a mirror but the light therein, which is called sight, have you seen it? You cannot even see it in a mirror but you have it. In fact you are convinced that you have sight whereas you have not seen it."

I presented numerous other examples, none of which he could refute. However, I understood that his heart still refused to accept the truth. I then asked him his name and his father's name. He answered accordingly.

"Have you seen the fatherhood of your father? You have seen a person but have you seen the basis for which you have referred to him as your father?" There was a deafening silence.

A hollow claim

“What a mammoth statement you have made. I will not believe in its existence until I see it!

“Tell me, have you seen the president of India? Have you seen Makkah? Have you seen Madinah? Have you seen England? You have not seen any of these with your eyes but you are convinced of their existence.” The truth was slowly dawning upon him.

I continued, “Very well! Tell me. Initially you wanted to see Allah Ta`ala using all five senses. We have terminated the possibility of seeing Him using four of the senses. But does this render these senses futile? Are you now declaring the sense of sight as useful and rendering the other four futile? You will only accept something if you see it! So if you acquire knowledge via the other four senses, will you not accept it? Your conclusion is that from the five senses, only one is useful and the others are futile? So to what degree will this claim: ‘Until I do not see with my eyes, I will not accept,’ be correct? This claim is palpably incorrect. In future, do not discuss such matters with intelligent people. Phrase your question in this way,” I suggested. “Can we see Allah Ta`ala or not?”

“Very well. Inform me about this,” he said.

“Yes, we will see Allah Ta`ala”, I assured him. “But tell me, if you wish to see the president of America, sitting here in India, will you be able to see him? You will not be able to see him. You will have to first undertake a journey, using different conveyances, to that country. You will have to apply for a visa and passport. Upon your arrival, the customs will search your luggage to ensure that you are not carrying anything illegal. You will then have to learn their language, don their attire, build up some form of contact with the president’s associates and then perhaps you might get a chance of seeing him whereas he is just a human being like you.”

Off to meet the king

"Now sitting here in India, when you are unable to see a human being like yourself, how do you expect to see the King of all kings who is the Creator of the universe?

"You will have to first traverse the trial of the grave. There, *munkar* and *nakeer* will interrogate and test you to see if you had brought anything illegal from the *dunya*. You will be kept in transit therein for a period of time. Thereafter, you will be brought to the plains of resurrection where a complete reckoning will be taken and all your actions will suddenly appear before you to be weighed. Allah Ta`ala alone knows whether we will receive our book of deeds in the right hand or the left.

"Thereafter, you will have to cross the *pul-siraat* and eventually you will be able to see Allah Ta`ala. Even this earthly body and eyes will be of no benefit. They will perish and you will receive a different set of body, eyes, brains, and strength. This body is designed for this world. Thousands of illnesses affect it and we have to seek the proper medical attention to cure them. Youth terminates and we become old. Happiness in this world is temporary and is often followed by grief. The point is that in this world various calamities and difficulties affect you.

"In the hereafter, they will not exist. Over there, you will be granted such youth, which will not attain old age, such strength after which there will be no weakness, such health that will not be affected by any ailments and such a life after which there will be no death."

The truthful informer

"The truthful informer, Rasulullah ﷺ has informed us that seeing the gracious countenance of Allah Ta`ala is one of the greatest bounties of *Jannah*.

"After the reckoning will take place, an announcement will be made that everyone should seek the refuge of that object which they had taken as a deity in this world. Some people had worshipped the moon, others the sun, fire and water. They will be instructed to seek refuge from their false deities. The Muslims, who had worshipped Allah Ta`ala alone, will remain. A form will appear before them and claim: 'I am your deity, sustainer.'

"On seeing it the Muslims will deny and say, 'No, you are not our deity.'

"Thereafter another Being will become manifest and declare, 'I am your Sustainer,' upon which everyone will fall in prostration."

Sayyid Abdul Aziz Dabbaagh's رحمة الله عليه answer to an objection

At this juncture, a scholarly objection is made that when the first form will appear and claim to be Allah Ta`ala, why will the Muslims refute it? They had not seen Allah Ta`ala before nor did they ever hear his voice. The hereafter is a place of truth. Hence, why will they then deny it and why will they immediately fall in prostration on hearing the second voice, saying, "Yes, YOU are our Sustainer?"

Hadhrat Sayyid Abdul Aziz Dabbaagh رحمة الله عليه has given the answer to this objection. He says that while living in the *dunya*, we experience the favours, bounties, mercy, kindness and compassion of Allah Ta`ala. The voice of the first form will be harsh and devoid of mercy and compassion. This will be the reason for their denial.

A father calls for his son, who is in another room, and he answers in a cruel and harsh voice saying, "Yes!"

The father thinks to himself that my son does not talk harshly to me, therefore, he could not have answered in this manner. Someone else must have answered. Similarly, the tone of the first voice will be harsh whilst the second will be filled with mercy and compassion, the like of which they had experienced in the world.

In the hereafter, we will see Allah Ta`ala. Here in this world we do not have the ability of seeing Him. We cannot even see the sun, which is His creation, when it has reached its zenith. The strength of our eyes is very weak. We cannot see Allah Ta`ala using them. We will be able to see Him using another set of eyes.

A gift to the beloved

We have to bring within ourselves the conviction that whatever Rasulullah ﷺ has said is true.

"Whoever recites *Durood* on Rasulullah ﷺ from whichever part of the world, the angels convey it to Rasulullah ﷺ exactly in the manner it was read."

If we recite *Durood* at the blessed grave of Rasulullah ﷺ, he hears it directly; this is established in a *Hadeeth* of Baihaqi. It is also mentioned in another *Hadeeth*,

"Whoever recites *Durood* on me by my grave, I can hear him and whoever reads *Durood* upon me from afar, it is conveyed to me."

Therefore, we should not place our confidence and reliance on our eyes. The aspect to place our confidence in is the blessed sayings of Rasulullah ﷺ, whether we are able to see it or not.

Tonight is the night of Jumu`ah. Recitation of *Durood* on Jumu`ah and the night of Jumu`ah has been emphasised upon in the *Hadeeth*. Rasulullah ﷺ becomes extremely pleased when anyone reads *Durood* upon him. Therefore, recite *Durood* as much as possible. Actually, we should be continuously reciting *Durood*. May Allah bless us with the correct *taufeeq*. *Aameen*.

Discourse 3

Contemptibility of Pride

Pride - Challenging the power of Allah Ta`ala

نحمده و نصلي على رسوله الكريم ، أما بعد :

Allah Ta`ala states in a *Hadeeth-e-Qudsi*:

الكبرياء ردائي و العظمة إزاري فمن نازعني واحدا منهما أدخلته النار و في رواية قذفته في النار (مشكاة ، ص ٤٣٣)

"Majesty is My upper-garment and greatness is My lower-garment. Whoever attempts to snatch any of the two away from Me, I will enter him into the fire of hell."

Hadeeth-e-Qudsi is an explanation, by Rasulullah ﷺ, of a statement made by Allah Ta`ala. He attributes it to Allah Ta`ala but it is not part of the Qur'aan Shareef. In this *Hadeeth-e-Qudsi*, Allah Ta`ala states:

الكبرياء ردائي

"Majesty is My upper garment."

What will we think of a person who tries to snatch away the garment of someone else? We will say that he is a very immoral and wicked person. Thus that person who wants to establish his greatness, who wants to show his superiority over others, he displays his arrogance towards others, he is in fact trying to snatch the upper-garment of Allah Ta`ala. Do we realise the consequence of a person who tries to snatch away the garment of Allah Ta`ala?

If someone tries to snatch away your garment, you can challenge him, even if he is two or three times more powerful than you are. You can challenge him by using an instrument or object as an aid but the greatness and power of Allah Ta`ala has no limits. It is unparalleled:

وَ هُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ

"And He is the One who has complete power over His slaves." (al-An`aam:61)

هُوَ الْقَادِرُ عَلٰٓى اَنْ يَّبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ اَوْ مِنْ تَحْتِ اَرْجُلِكُمْ اَوْ يَلْبِسَكُمْ شِيَعًا وَّ يُذِيْقَ بَعْضَكُمْ بَاْسَ بَعْضٍ

"He is all able to punish you from above or under your feet or put you into conflicting factions and make you taste the vengeance of one another." (al-An`aam:65)

Allah Ta`ala has complete and absolute power. The entire universe is the creation of Allah Ta`ala. The snake and the scorpion are the creation of Allah Ta`ala. The lion and the wolf are the creation of Allah Ta`ala. Allah Ta`ala has the power to punish any criminal using any of his creation. Sicknesses that affect man are the enemies of man. Natural disasters are also hidden enemies. A person is diagnosed with a tumour, another with TB. Cholera breaks out.

All these and many other sicknesses are the 'creation' of Allah Ta`ala as well. Allah Ta`ala can punish any sinner using whichever 'creation' He desires. And Allah Ta`ala can also punish one, who tries to snatch away His garments, by using any of His 'creations' as well.

From where to where

Therefore, we should not allow greatness to become embedded within the heart. Man should ponder over his mode of creation. He was created from impure sperm, from a detestable liquid, from clay and from decomposed mud. He was created in such a way that when his father and mother indulged in intimate relations, they had to do so in privacy. They desired that no one must be able to see them. And the end result of this intimacy was that they were declared impure by the *shari`ah*, not worthy of even touching the Qur'aan. In this way, man was transferred from the back of his father to the womb of his mother.

Reflect and ponder

It is mentioned in the *Hadeeth* that when the sperm is transferred to the womb, an angel who is appointed to oversee it says:

يا ربّ نطفة

"O my Sustainer! What is your command regarding this sperm? Should it be aborted or allowed to live?"

If it is allowed to live, it is transformed into a clot of blood over a period of forty days. Thereafter, the angel asks:

يا ربّ علقة

"O my Sustainer! What is your command regarding this clot of blood?"

If it is allowed to live, it is transformed into a piece of flesh over a further period of forty days. Thereafter the angel asks:

يا ربّ مضغة

"O my Sustainer! What is your command regarding this piece of flesh?"

If it is allowed to live, the limbs begin to form and then life is transferred into this body.

The menstrual blood that a woman discharges every month terminates when she falls pregnant. This blood is now required for the development of the child's body. After the child is given life, that blood becomes his nourishment and, when the child is born, Allah Ta`ala changes its nourishment from blood to milk. The child's condition is such that it cannot discern anything. It possesses no knowledge, and it does not have any strength. It cannot turn on to its sides, and it cannot sit, speak or explain its discomforts. If any part of its body aches, it cries endlessly to such an extent that, on trying to comfort and relieve him, we become exhausted. If it gets soiled in impurity, it remains in that state unaware of its condition. It begins to lick its hand even though it is covered with impurity. It does this unknowingly. This is how man is born.

Thereafter he progresses slowly. His condition and senses begin to improve. He learns to eat different types of food, speak and understand different concepts. The point is that how can a person, whose beginning is so primitive, become so proud and arrogant? He should ponder about himself, as the Qur'aan commands:

وَ فِيْٓ اَنْفُسِكُمْ ؕ اَفَلَا تُبْصِرُوْنَ

"Do you not ponder about yourself?" (az-Zaariyaat:21)

We should contemplate over the way that we were created and the changing conditions and phases of life through which we pass. Childhood terminates with the arrival of youth. Youth is a stage of madness. A famous saying is,

الشباب شعبة من الجنون

"Youth is a branch of madness."

In youth one has more strength but, at the same time, it is a stage filled with calamities. On a daily basis how much does a youth not urinate? How much does he not defecate? If one eats an apple or a guava, in what form does it become apparent three hours later? We do not want to take its name nor do we want to see it nor do we want to smell it or even touch it! This is how food is transformed after its association with man. Delicious food, expertly prepared, enters the stomach resulting in its colour, taste, and smell being completely altered. Every unique quality of it is ruined and in this condition it emerges from the body.

Man is extremely weak. Whilst sleeping, if a snake falls from the roof onto his bed, and bites him, what can he do? If a thief enters his house and strangles him, what can he do? If a scorpion stings him, what can he do? If an earthquake occurs and the earth swallows him, what can he do? He can do nothing. None of these events are within his volition and control.

An episode

A person from Saharanpur extended his house by building a new room. It was the monsoon season and it began to rain heavily during the night while he was relaxing in the old room. He thought to himself that I should rather go to the new section as this old room may collapse. So he took his wife and children to seek refuge in the new room. But upon entering it, the roof collapsed and everything was destroyed. The purpose of the room was to protect himself and his family but it got destroyed. Allah Ta`ala alone is the Protector!

Man is surrounded by many enemies, who are both external and internal. He is engulfed by impurities and filth. What pride can he then possess? How can he dare display arrogance and pride? If he rationalises to himself that I am a wrestler, I am very strong, then, no doubt, wrestlers have great strength; but if he becomes paralysed, he will not be able to even chase a fly away! He will not be able to move at all.

If he reasons in this way, "I have an abundance of wealth in cash." He then strikes a single match to his notes and the entire wealth will be destroyed. The following episode transpired this year.

From crops to ashes

In Sha`baan I had travelled to Hathora, which is one of the districts of Banda. When the crops were harvested and the corn was gathered, an electrical cord snapped and fell onto the entire crop setting it ablaze. Whatever grain was gathered, all was burnt to ashes. What plans the farmer may have had, that his daughter is to get married and that he can sell the grain and arrange for her bridal garments. Also, his son is to marry hence he will be able to afford a *walimah*. Also, he will be able to build a house, pay his debts and go for Hajj. The fire broke out and all his plans were destroyed. The sole protector is Allah Ta`ala, no one else.

Therefore, on what basis can man, who is needy and surrounded by necessities and enemies, be proud and arrogant?

Knowledge – A light of the heart

Rasulullah ﷺ has mentioned in a Hadeeth that whoever has an atom's bit of pride in his heart cannot enter Jannah until he is burnt in the fire of Jahannum and this pride is removed. He will not enter Jannah before that.

So, that quality which Allah Ta`ala has kept exclusive for himself, does it make sense for anyone, and especially such a person who has acquired *Deeni* knowledge, to try and snatch it away? If a person gains even a little knowledge, he becomes so intoxicated that – Allah Ta`ala forbid – such intoxication cannot be found even in alcohol. He considers himself to be superior to everyone else. Whereas knowledge is a quality belonging to Allah Ta`ala, the reflection of which is manifested on the heart.

Imaam Maalik رحمة الله عليه has mentioned,

ليس العلم عن كثرة الرواية إنما هو نور يضعه الله في القلب

"Knowledge is not an abundance of narrations. It is a light which Allah Ta`ala places in the heart."

When this light is embedded in the heart, the first thing to become manifest is the condition of the heart itself. Take for example a dark basement. You will not know what is hidden inside until you light up a gas lamp or a bulb. Now, you can see that in one corner there is a snake and in the other corner there is a scorpion and you will be able to protect yourself from them. So with this light (of knowledge) one is supposed to be able to see the condition of the heart.

"Within my heart is jealousy, miserliness, ostentation, the desire to steal and cause harm to others, etc." The first thing one should realise through the light of knowledge is how ignorant one is. This is the correct benefit of knowledge, acknowledging one's ignorance.

Hadhrat Thanwi رحمة الله عليه has narrated that Shaikh-ul-Hind رحمة الله عليه used to say:

"After acquiring *`ilm*, we realised how ignorant we really are."

Moulana Anwar Shah Kashmiri رحمة الله عليه used to address the students as *Jaahileen* (ignorant ones) and after the completion of Bukhaari Shareef as *Juhhaaleen* (very ignorant). What benefit is that knowledge, which does not show a person his faults? The greatest benefit of knowledge is that it aids in acquainting oneself to one's personal flaws and sins. It opens one's eyes to one's weaknesses, which are the means of Allah's displeasure. However, if knowledge becomes a means of searching for the faults of others and criticising them, making us oblivious to our own faults and reformation, it will become a means of destruction for the *Ahl-e-`ilm*.

I once asked my father about a certain person, from the *Ahl-e-bid`at*, whether he was an Aalim or not. He replied, "Can a person who cannot distinguish between bid`at and Sunnat ever be an Aalim?"

Hadhrat Sayyid Abdul Qadir Jilaani رحمة الله عليه and the golden goblet

Hadhrat Sayyid Abdul Qadir Jilaani رحمة الله عليه, who is called *Ghaus-e-A`zam*, is from amongst the special friends of Allah Ta`ala. It is recorded in his biography that once he perceived a very close proximity to Allah Ta`ala and experienced a shower of His special blessings. Many supernatural events were becoming manifest to him and in the midst of this condition he felt thirsty. Immediately a hand appeared from the unseen with a golden goblet filled to the brim with cool crystal clear water.

Now due to this incident and the fact that many miracles occurred at his hands, people's beliefs regarding him have become corrupt. People have misconstrued this event and feel that distribution of sustenance was made over to him. Hence, they ask

for sustenance directly from him and not from Allah Ta`ala. This is *shirk*.

Anyway, when the water was presented to him he intended to drink from it. Then the thought struck him that usage of gold utensils is *haraam*, so he hesitated. This thought was followed by some type of inspiration which said:

"Who are the ones who declare things to be *haraam*? We made it *haraam* and now we make it *halaal* for you. Drink! Otherwise you will be expressing ingratitude for our bounty for which you will be taken to task."

After this inspiration he decided to drink from the golden goblet but he again thought to himself that this seems like the trickery and deception of *Shaitaan* because there is no abrogation in the Shari`ah of Rasulullah ﷺ. The laws of Islam will remain until *Qiyaamah* and utilising golden utensils will not become permissible no matter who says so.

He recited, *'La Howla wa la Quwwata'* and immediately the hand, the golden goblet, the light and blessings all disappeared. *Shaitaan* had prepared such a trap in order to lead astray a great *wali* of the time.

When Hadhrat Abdul Qadir Jilaani رحمة الله عليه recited *'La Howla' Shaitaan* fled, declaring remorsefully: "Your knowledge has saved you. At this juncture, I have caused many *Auliya* to be sent to the fire of hell."

Hadhrat Sayyid Abdul Qadir رحمة الله عليه thought to himself that *Shaitaan* could never say anything good and beneficial to mankind. Hence, this must be a trap as well.

اِنَّ الشَّيْطٰنَ لِلْاِنْسَانِ عَدُوٌّ مُّبِيْنٌ

"Indeed Shaitaan is an open enemy of mankind." (Yusuf:5)

"My knowledge has not saved me," Hadhrat Sayyid Abdul Qadir رحمة الله عليه exclaimed. "It was the grace of Allah Ta`ala that has saved

me. If the grace of Allah Ta`ala was not directed towards me, what benefit could knowledge have? It would be of no benefit."

Imaam Raazi's رحمة الله عليه debate with Shaitaan

It is recorded in the biography of Imaam Raazi رحمة الله عليه that whilst travelling, he met *Shaitaan* and they began to debate. At a distance, they saw a farmer approaching who was carrying a ploughshare on his shoulder.

Imaam Raazi asked him, "Is my Imaan stronger or the Imaan of the peasant?"

"I can get rid of your Imaan in no time," *Shaitaan* assured him. "The Imaan of that farmer is stronger."

"My Imaan is based on proofs and research whereas his Imaan is based on emulation. How can you destroy something based on proofs?" They began debating on this point when the farmer drew nearer.

"Brother how many gods are there?" asked *Shaitaan*.

"One," replied the farmer defiantly.

"What if I establish the existence of two gods with proofs?"

The farmer picked up his plough and said belligerently; "I will tear open your stomach with this ploughshare."

"What answer do I give for such a proof?" *Shaitaan* sighed.

Hadhrat Sahl bin Abdullah Tastari رحمة الله عليه and Shaitaan

Shaikh Muhyiddeen Ibn Arabi رحمة الله عليه has recorded the following incident in Futuhaat-e-Makkiyyah, which is also narrated by Shaikh Sha`raani رحمة الله عليه. Hadhrat Sahl رحمة الله عليه was a very high-ranking friend of Allah Ta`ala. He once met *Shaitaan* on the way to the

musjid. He had recognized Shaitaan and Shaitaan also realised that Hadhrat Sahl رحمة الله عليه had identified him.

"O Sahl, you say that I will not be forgiven and mercy will not be shown to me," Shaitaan asked cynically, "Whereas Allah states in the Qur'aan:

وَ رَحۡمَتِیۡ وَسِعَتۡ کُلَّ شَیۡءٍ

"Indeed My mercy encompasses everything." (al-A`raaf:156)

This verse is inclusive of everything. Am I not a thing? Am I non-existent? To say that I am non-existent is impossible since I am standing in front of you."

Hadhrat Sahl رحمة الله عليه described his condition upon hearing this objection, "I was stunned and remained silent for a few moments. My condition deteriorated to such an extent that I could not breathe properly and my mouth became dry. This was a very strong objection.

"I read *'La Howla'* in my heart and replied: 'For whom is this mercy ordained? فَسَاَكۡتُبُهَا لِلَّذِيۡنَ يَتَّقُوۡنَ وَ يُؤۡتُوۡنَ الزَّكٰوةَ It is for those who establish *Salaah*, give *zakaat* and do other righteous deeds. You do not fulfil these; hence you are deprived of this mercy.'"

"It would have been better for you to have remained silent," bellowed Shaitaan. "O Sahl, limitation and restriction are your qualities. Allah's qualities and powers are unlimited. You have restricted His mercy. Comparing something visible with something invisible is incorrect. Similarly drawing an analogy between a being who is eternal (Allah Ta`ala) with one who is perishable (yourself) is incorrect."

Shaitaan then departed having mocked Hadhrat Sahl رحمة الله عليه in this way. Hadhrat Sahl رحمة الله عليه stated that he had no answer to this remark.

Shaitaan confuses us in this manner. He presents such proofs that leave us dumbfounded. Moulana Anwar Shah Sahib رحمة الله عليه has also narrated this incident in Faidh-ul-Baari.

"It is a shame," comments Hadhrat (Anwar Shah Sahib) رحمة الله عليه. "I do not understand the reason for Hadhrat Sahl's رحمة الله عليه silence. Shaitaan is no match for the knowledge of the Ahl-e-`ilm. If he had debated with me, I would have presented the appropriate answer."

He then gave the answer that the verse of the Qur'aan means that everything can be encompassed in the mercy of Allah Ta`ala. To understand this, let us consider the following example: If a person says: "This room has the capacity to take 50 people."

So even though at this moment no one is in the room, if people wish to enter, 50 can be accommodated. Hence, the mercy of Allah Ta`ala has the capacity to encompass everything and whoever wants to enter into the mercy of Allah Ta`ala, may do so. Now, if someone does not want to, then can we force him to do something that he despises? اَنُلْزِمُكُمُوْهَا وَ اَنْتُمْ لَهَا كٰرِهُوْنَ. What fault is there in the mercy of Allah Ta`ala if Shaitaan himself refuses to enter into it?

The point being emphasised here is that Shaitaan creates confusion in those who have acquired some knowledge. The most important thing to understand is that knowledge is given to a person to realise and rectify his own faults. Shaitaan uses the knowledge against an Aalim in such a manner that the Aalim begins to pick out the faults of others and thus becomes oblivious to his own faults. Pride eventually becomes embedded in his heart. This is an extremely dangerous scenario.

Also, in such knowledge, there are no blessings and benefits. What good can there be in the knowledge of a person who is puffed up with pride and disdains others? It is imperative, especially for the Ahl-e-`ilm to save themselves from the malady of pride. Otherwise, all the effort put in learning and teaching others will be in vain. The condition of those whom Allah Ta`ala had blessed with knowledge, together with his grace, is different.

Scattered pearls

Someone had seen Imaam Muhammad رحمة الله عليه in a dream after his demise.

"How did it fare with you?" Imaam Sahib رحمة الله عليه was asked.

"A hand was placed on my shoulder and it was told softly in my ear, 'O Muhammad, if we wanted to punish you, we would not have protected our knowledge in your bosom.' That was all. I was not questioned or taken to task."

He was then asked: "In what condition did you die?" He replied: "What can I say? I was pondering over a *mas'alah* regarding a *mukaatab* slave and the next thing I knew, I was dead."

Someone had seen Imaam Shaafi`ee رحمة الله عليه in a dream and asked: "How did it fare with you?"

"I was seated on a throne of gold, on the right side of the *`Arsh*, and pearls were raining down on me," replied Imaam Shaafi`ee.

Imaam Muhammad رحمة الله عليه was asked:

"What is the rank of Imaam Abu Yusuf رحمة الله عليه?"

He said that the rank of Imaam Yusuf رحمة الله عليه was above his, and when the person enquired about Imaam Abu Hanifah رحمة الله عليه, he replied that Imaam Sahib had been granted a very lofty status in Jannah.

What can be said about the lives of those whom Allah Ta`ala has blessed, not only with knowledge but also with His grace, which encompassed everything, thus saving them from the interference of Shaitaan. Wherever the grace of Allah Ta`ala is not found, distress and difficulties are prevalent. Allah Ta`ala bestows His grace on whomsoever He wishes. One will only receive the grace of Allah Ta`ala when he considers himself to be insignificant and thinks nothing of himself, which can be attained by pondering over the following points:

What am I created from? How much filth is within me? How many corrupt deeds and actions am I not involved in? I will become sick and after my death I will be consumed by the insects of the grave. My body will decay, blood and pus will pour out of my body, my limbs will decompose. What will happen to this beautiful face of mine? What will happen to my strength etc.?

If a person ponders over all these matters, he will be saved from the malady of pride, and the grace of Allah Ta`ala will always be with him. He will acquire the correct understanding and there will be such blessing in his knowledge that a single person will be a guide for thousands of people.

May Allah Ta`ala bless us with *taufeeq*. *Aameen.*

Discourse 4

The Reality of Gratitude

The Reality of Gratitude

نحمده و نصلي على رسوله الكريم

أعوذ بالله من الشيطن الرجيم   بسم الله الرحمن الرحيم

لَئِنْ شَكَرْتُمْ لَاَزِيْدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ اِنَّ عَذَابِيْ لَشَدِيْدٌ

Allah Ta`ala states in the Qur'aan-e-Kareem:

لَئِنْ شَكَرْتُمْ لَاَزِيْدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ اِنَّ عَذَابِيْ لَشَدِيْدٌ

"If you continue to be grateful to Me, I will continue to increase My favours on you and if you are ungrateful, then verily My punishment is severe." (Ebrahim:7)

It is essential that we continuously ponder over the bounties of Allah Ta`ala.

Is it not a great favour of His that He has given us the *taufeeq* to fast? Observe and see how many people are dishonouring the month of Ramadhaan by eating and drinking candidly. Allah Ta`ala has saved us from this sin.

There are two ways in which the laws of Allah Ta`ala are transgressed:

Covertly or secretly. For example a person steals and others are aware of his actions but he is not caught.

Overtly or openly flouting the laws of Allah Ta`ala. To break the law is tantamount to protesting against the law.

The divine law in the month of Ramadhaan is to fast the entire day. Many food establishments are open during the day for business. They serve their customers with food and drink. Alas, some of them do not even know if the month of Ramadhaan has come or gone.

This is a flagrant transgression of Allah Ta`ala's divine law in a collective manner. It is mentioned in the *Hadeeth* that when drinking

alcohol and playing music will become rampant and Allah Ta`ala will be disobeyed openly and there will be none to correct them, it is very likely that Allah Ta`ala will send a general punishment upon the people. أوشك الله أن يعمّهم بعذاب

This punishment will seize everybody, those who perpetrated the wrong deeds as well as those who did not. Hence, the owners of these establishments should not think that they are absolved of any wrongdoing. They are equally guilty of this crime. These people, despite not being a direct party to the sin, will still be held answerable for their actions.

Open transgression

A father sees his son not fasting but he does not admonish him. However, if that very same son came late to the shop or did not go to work, then see how angry the father becomes and how sternly he will reprimand him. If the son refuses to help in the family business, the father becomes enraged. If he abandons the family traditions, he is discarded. I know of a family where the males keep thick long moustaches and shave their beards. This is contrary to the *Hadeeth* which commands us to lengthen the beard and clip the moustache.

When the Bani Israeel complained of eating *mann* and *salwaa* and instead wanted *dhaal* and onions, they were instructed to enter a certain town prostrating and saying:

وَّ ادۡخُلُوا الۡبَابَ سُجَّدًا وَّ قُوۡلُوۡا حِطَّةٌ

"O our Sustainer! Forgive our sins and shortcomings." (al-Baqarah:58)

But what did they do? They entered the town, lying on their backs, stretching out their legs and insolently calling out:

حِنْطَة – "We want wheat," instead of, **حِطَّةٌ** – "Forgive us."

This is the condition of those who earn the wrath of Allah Ta`ala. They openly violate the commands of Allah Ta`ala and His Rasul ﷺ.

Rasulullah ﷺ commanded us to lengthen our beards and clip our moustaches. A certain family's custom was contrary to this. A boy from this family reached the age of puberty and did not abide by the family custom. His father reproached him and threatened to disown him and even deprive him of his inheritance. Eventually he was disowned by his father and thrown out of the house, simply because he was not 'respecting' the family tradition.

A burning concern

This family custom was so revered that the failure of the son to practise upon it resulted in the father renouncing him and throwing him out of the house. But if this same son disobeys the laws of Allah Ta`ala, does not perform *Salaah* or keep *Roza*; the father remains silent. Then there are no threats and no promises of punishments.

Will the father not be questioned on the Day of *Qiyaamah*? Did you not become angered when the Sunnah of Rasulullah ﷺ was violated? Did you value your moustache more than Our command and the Sunnah of Our Rasulullah ﷺ? What answer will the father give? There can be no reply from him!

Nowadays, if a father is asked: "Why did you not tell your child to perform *Salaah*?"

"I told him but he does not listen, so what can I do?" Regretfully, this will be his retort. He will then proceed to lecture us on the merits and demerits of good actions. "He is going to sleep in his grave and I am going to sleep in mine."

Yes, this is correct that he is going to sleep in his grave and you are going to sleep in yours but remember: If all the houses of a village have thatched roofs and one foolish person sets his roof alight, what will the neighbours do? Will they reason in this way that since his house is burning, how does it concern us? No. The entire neighbourhood will come to his rescue and try to extinguish the fire as quickly as possible. Even if the immediate neighbour is his enemy, he will be the first to try and extinguish the fire. If

anyone points out to him that this is his enemy's house, what will be his reply? He will say that his enemy's house will not burn alone. The fire will engulf everyone's home.

So as far as worldly matters are concerned, we do not say that he is going to sleep in his grave and I am going to sleep in mine. We only utter these statements when it pertains to matters of *Deen*. This manner of reasoning is extremely detrimental. Rasulullah ﷺ has mentioned that when the disobedience of Allah Ta`ala will become rife and no one will endeavour to correct them, then await such a punishment that will seize one and all. No respite will be given to anyone.

If the son does not perform Salaah, no one has the courage to reprimand him. If he shaves his beard, no one has the capability of rebuking him. If he drinks alcohol no one has the ability of reproaching him. If he disobeys the laws of Allah Ta`ala no one tells him anything. But dare he disobey the father in worldly matters then everyone starts fuming and reprimands him. What a great injustice this is!

Baghdad

This is why Allah Ta`ala has declared:

لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

"If you are grateful, I will increase My favours on you, and if you are ungrateful, then indeed My punishment is severe." (Ebrahim:7)

When the punishment of Allah Ta`ala strikes – may Allah protect us – no one can be saved. The pages of history are replete with such incidents and reports. If you have to read about the condition in Baghdad and what happened at the time of the revolt your hair will stand on end.

The Muslim rulers, intoxicated with power, had oppressed and persecuted the disbelievers. They were the downtrodden people of

the society. An old man climbed to the peak of a mountain, raised his hands and supplicated:

"O lord of the Muslims." He did not supplicate to his gods. "The Muslims claim to be just. Is this how your beloved servants should be treating us? Is this justice?"

"Attack the Muslims. Our help is with you," was the reply received from the unseen.

The old man gathered his people and attacked the Muslims. Those who were slaves, who were the oppressed, whose rights were not recognised by the government and with whom trade dealings were not conducted in a fair and honest manner and who were forced to live like animals, attacked the Muslims. They annihilated the Muslims. It is recorded in Tareekh Al-Kaamil of Ibn-ul-Atheer that a group of 150 armed Muslim soldiers were fleeing for their lives when a person from the Tartars saw them.

"Where are you all going?" he shouted. "Wait here! I don't have a knife. I will retrieve my knife from my tent, and slaughter all of you."

The feet of the Muslims froze. They could not move. The Tartary brought his knife and commanded the 150 Muslims to lie down. They lied down and he slaughtered the lot like chickens. This was the amount of awe struck into the hearts of the Muslims. The reason for it was the disobedience of Allah Ta`ala. They had unjustly treated Allah Ta`ala's creation, hence Allah Ta`ala had caused their destruction at the hands of the Tartars.

Fifty Muslims were hiding at a certain place. A Tartary woman came and sliced them like how vegetables are sliced into pieces. Approximately 1.4 million Muslims were killed out of a population of two million. What was the reason for this annihilation? This was the divine punishment of Allah Ta`ala unleashed upon the people. They had openly and flagrantly transgressed the laws of Allah Ta`ala and no effort was made to rectify them. When open transgression becomes prevalent, divine punishment will certainly descend.

"I foresee the streets of Delhi flowing with blood"

This type of divine punishment occurred in India as well. Hadhrat Shah Waliyyullah رحمة الله عليه went from door to door in Delhi pleading:

"O Slaves of Allah! Refrain from the disobedience of Allah. I foresee the streets of Delhi flowing with blood."

But the people did not believe him. "This is the only work Molvis can do. They are all mentally demented."

Eventually whatever was decreed, took place. A calamity and disaster befell upon them to such an extent that we cannot even fathom it. May Allah Ta`ala save us! May Allah Ta`ala save us!

Ahmad Shah Abdaali and Naadir Shah had come to attack the kingdom. When the king was informed of this he boldly said: "Do not worry about that. Bring me another glass. The best thing to do with this letter is to drown it." He took the letter, immersed it in a glass of wine and roared: "Bring me another glass."

When the enemy reached the royal gates, the ministers had no other recourse but to welcome them and honour them as the royal guests. After the enemy had eaten, the king who was lying down in a drunken stupor shouted:

"Kill them. Kill them. Kill the army of Naadir."

"O dear," sighed Naadir Shah. "It seems as if this invitation was a ruse."

He sat on the wall of the Sanhari Musjid in Delhi and withdrew his sword. This was an indication to launch a total onslaught. The bridge of the Jamna River was congested with dead bodies. So many people were killed and flung into the river that it ceased to flow. The Jami Musjid of Delhi, the Musjid of Fatah Puri and the Qadhi pond were filled with dead bodies and truly, the streets and galleys of Delhi flowed with blood. Shah Waliyyullah رحمة الله عليه had foreseen this tragic event.

Eventually, a few influential people managed to secretly arrange a meeting with Naadir Shah. They placed their turbans at his feet and begged him: "This fight is between two kings. What did the innocent people do to deserve this type of punishment? Why are they being slaughtered in this manner?"

After this intercession, Naadir Shah sheathed his sword and the slaughter terminated.

Haramain Shareefain

These genocides occurred many a times, at different places, in history. It occurred in Makkah Mukarramah and Madinah Munawwarah as well. The pages of history are replete with such incidents.

Why did these events take place? These events occurred when the respect for Allah Ta`ala came out of the people's hearts. They began sinning openly and their hearts were unaffected by it.

If someone slaps a person's son, he becomes affected by it and is prepared to defend his child. But when the commands of Allah Ta`ala are openly flouted and the Ahaadeeth of Rasulullah ﷺ are trampled upon, then this does not affect him in any way. This is a very serious matter. Allah Ta`ala does not like this type of injustice and He becomes very angry.

The rule of the Tartars

In Baghdad, of the 2 million Muslims, 1.4 million were killed. Thereafter, those who had taken up the courage to kill the Muslims, who were previously treated like slaves and who had been the downtrodden people of the society, called up a meeting and said: "We had not asked for assistance from our Gods but rather we had asked the God of the Muslims for help. He had heard our call and responded to it. So it seems that the religion of Islam is true. These Muslims did not remain steadfast on their religion. They did not

abide by the commands of Islam. Hence, they were disgraced. Now we understand. Therefore, we shall all accept Islam." Thus they accepted Islam.

وَ اِنْ تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ۙ ثُمَّ لَا يَكُوْنُوْٓا اَمْثَالَكُمْ

"And if you turn away (from the obedience of Allah Ta`ala) He will replace you with another people who will be better than you." (Muhammad:38)

The tragedy of these people was that, despite being Muslims, they had incurred the wrath of Allah Ta`ala. The divine punishment had destroyed them. Successful were those who had killed them and thereafter accepted Islam. They went on to rule Baghdad for 16-17 generations. This is why it is stated in the Qur'aan:

لَئِنْ شَكَرْتُمْ لَاَزِيْدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ اِنَّ عَذَابِيْ لَشَدِيْدٌ

"If you are grateful, I will increase My favours upon you. But if you are ungrateful, indeed My punishment is severe." (Ebrahim:7)

The punishment of Allah Ta`ala is indeed a thing to be feared. See, what a great favour it is of Allah Ta`ala that He has given this entire gathering the *taufeeq* of fasting. What a great favour it is of Allah Ta`ala that He has given us the *taufeeq* of performing *Taraaweeh Salaah* and listening to the Qur'aan recited by the *Huffaaz*. What a great favour is it of Allah Ta`ala that He has allowed us to be gathered here in peace and comfort. How many people are, right now, involved in stealing, visiting escort agencies, fighting with one another, catching thieves, etc.?

Allah Ta`ala has saved us from these actions. Allah Ta`ala has given us the opportunity to perform Salaah in peace, read Qur'aan in peace, make His *tasbeeh* in peace and engage in His *ibaadat* in peace. What a great favour is it of Allah Ta`ala that none of us have to cook, make tea or buy goods from the markets. He has made the arrangements for all of these things for us. Allah Ta`ala has arranged food for us by inspiring the people with these thoughts, "My servants have come here to spend Ramadhaan. They will be fasting and sitting in *I`tikaaf*. So, see to their needs."

Value your time

Therefore, we need to value our time. We should not waste it in futile conversation. Time is precious and futile conversation is dangerous. Your every breath is like a string of pearls. How much work can be done in a single breath? How many times *Subhanallah*, *Alhamdulillah*, *Durood Shareef* or *Surah Ikhlaas* can be recited in one breath. Great benefit and rewards are accrued in continuous recitation of *Durood Shareef*, Qur'aan Shareef and performance of Salaah. All these actions will bring an increase in Allah Ta`ala's bounties.

Allah Ta`ala has blessed us with good health. Many people are afflicted with very serious illnesses. Today a woman from this area had passed away. I had heard she was afflicted with a very debilitating sickness. Her family tried to stop her from fasting, but they failed. She partook of *sehri* despite the seriousness of her illness and began to fast. Allah Ta`ala called her in the state of fasting.

That person who passes away in the month of Ramadhaan, will Insha-Allah, not be taken to account and will not be questioned in the grave. This is also a great favour of Allah Ta`ala. It is therefore imperative that we value our time, ponder over the favours of Allah Ta`ala and take advantage of these favours. To a great degree we should look after, and use to our benefit, the favours of youth, health and free time. These are very great favours indeed!

The fasting of Abdullah bin Amr bin Aas رضي الله عنه

Hadhrat Abdullah bin Amr bin Aas رضي الله عنه used to fast everyday. Rasulullah ﷺ learnt about this and enquired from him whether this information was true. He replied in the affirmative. Rasulullah ﷺ prevented him from doing so and advised him to fast on the 13th, 14th and 15th of every month. He requested permission to fast more often since he was still young. He continued asking for permission, to fast regularly, until Rasulullah ﷺ instructed him to fast every second day.

This is the way our pious predecessors valued their youth i.e. by using their strength for the *ibaadat* of Allah Ta`ala. Most of today's youngsters are involved in some vice or another. They claim to be the servants of the Sahaabah ﷺ, but their lifestyle is in complete contradiction to that of Sahaabah ﷺ.

Sa`d bin Abi Waqqaas ﷺ and the animal skin

When youth, wealth and free time are gifted to an individual, know well that the source of corruption is also found in them. However, by using these very three favours advantageously, one can earn the pleasure of Allah Ta`ala and acquire a very high status in the sight of Allah Ta`ala.

The lifestyle of our pious predecessors was such that once Hadhrat Sa`d bin Abi Waqqaas ﷺ was walking in the city when someone flung some dirt in his path. Embedded in that heap of dirt, was a piece of animal skin. Hadhrat Sa`d ﷺ on seeing it, said ecstatically: "Alhamdulillah! Food arrangements for three days have been made."

He washed, cleaned, dried and burnt it to ashes and ate that for three days. This was their outlook towards acquiring food. They did not concern themselves about eating special types of food, having a separate income, opening a shop or cultivating a piece of land. This one piece of skin, found in a heap of dirt, was sufficient as food for three days.

This was the same Sa`d bin Abi Waqqaas ﷺ who mounted his horse and conquered the land of Persia. Their concern for the Deen of Allah Ta`ala and for themselves was totally different.

People possessing such characteristics cannot be imagined in today's era. When he had gone in *Jihaad*, he had an abscess on his back due to which he was unable to fight physically. However, this did not deter him and he climbed up to a high post where he could see the entire battlefield and directed the Muslims against the attacks of the enemy.

Du`aa accepted

He neither had a binoculars nor a loud speaker, but he kept a vigilant check of every soldier's position and every now and then, he would call out: "So and so! Advance ten steps. So and so! Guard the rear. So and so! Watch your right. So and so! Check the left wing."

He directed the army in this manner. During the battle, intense fighting had taken place. On that day Hadhrat Sa`d ﷺ descended from his position and displayed his abscess, so that no one should have any suspicions about him not taking an active part in the battle However, a poet recited some poetry the gist of which was:

"Today was a day of intense fighting, many children became orphans and many women became widows; but our commander in chief remained at his point of safety in comfort and luxury."

This poetry reached the ears of Sa`d ﷺ. He immediately raised his hands and made *du`aa*,

اللهم اقطع لسانه – "O Allah! Cut off his tongue."

Hadhrat Sa`d ﷺ was *mustajaab-ud-da`awaat*. Rasulullah ﷺ made *du`aa* that Allah Ta`ala grants him this honour. Hadhrat Sa`d's ﷺ hands had not yet reached his face when an enemy's arrow struck the poet in his throat and killed him on the spot. This was the toil and difficulties he undertook for the sake of *Deen*. There are many incidents of Hadhrat Sa`d ﷺ in relation to him being *mustajaab-ud-da`awaat*.

Hadhrat Sa`d's ﷺ behaviour regarding his personal self

Once, while he was the governor of Kufa, someone had complained about Sa`d ﷺ to Umar ﷺ, the *Ameer-ul-mu'mineen*. He lodged several complaints and amongst them was that Hadhrat Sa`d ﷺ does not know how to perform his *Salaah*. Hadhrat Umar ﷺ summoned Hadhrat Sa`d ﷺ and questioned him about this matter.

"I shall be at a great loss if I do not know how to perform *Salaah*," explained Hadhrat Sa`d ﷺ. "I have learnt it directly from Rasulullah ﷺ."

Hadhrat Umar ﷺ asked him to demonstrate his *Salaah* and he did as he was commanded.

"I remember Rasulullah ﷺ performing the *Salaah* in the very same manner. This complaint levelled against him is false." Hadhrat Umar ﷺ emphatically rejected this accusation.

Anyhow, Hadhrat Sa`d ﷺ was dismissed from his position and Hadhrat Muhammad bin Maslamah ﷺ was deputed to inform the people. Ibn Maslamah ﷺ purchased a bundle of grass and set it alight outside his front door and let it burn until the flames rose up high. This was the manner of gathering people in a certain locality. Thereafter, in front of everyone, Hadhrat Sa`d ﷺ was dismissed.

He remained sitting, deep in thought, saying nothing and nor did he invocate any curse on Umar ﷺ. This was his behaviour regarding his personal self.

"Lash me but, do not curse me"

On one occasion, Umar ﷺ was walking in the bazaar. A young woman was also passing through the bazaar when a sudden gust of wind blew, raising her garment, and exposing her shin. Umar ﷺ raised his whip to hit her for not walking carefully. Hadhrat Sa`d ﷺ was also present.

"It was not her fault that her shin was exposed," Hadhrat Sa`d ﷺ objected. "She had come out properly covered. A sudden gust of wind blew and exposed her shin. She does not have control over the wind. I am going to make *du`aa* against you."

Umar ﷺ immediately held Sa`d's lips, gave him the whip and pleaded: "Lash me but, do not make *du`aa* against me."

Such was the conviction that the people had of the acceptance of his *du`aa*. Our pious predecessors' direction in life was different

from our direction in life. May Allah Ta`ala rectify us and grant us the ability to do good deeds. *Aameen*.

Discourse 5

The blessed month of Ramadhaan and the acceptance of du`aa

The blessed month of Ramadhaan and the acceptance of *du`aa*

نحمده و نصلي على رسوله الكريم

This auspicious month is filled with great rewards bestowed upon the *ummah* by Allah Ta`ala. We receive great blessings and are readily forgiven. The mercy of Allah Ta`ala is continuously showered upon us. A person receives so many blessings that his mind cannot even grasp it.

Human beings are a weak creation. We have been created weak. Every faculty of ours, including our understanding, is weak. We only understand that which is in accordance to our capabilities. How can we understand that which is beyond our capacity?

Two hundred Rupees

A very poor person from a village saw the Jama Musjid in Delhi. He inspected the Musjid thoroughly from inside and outside and concluded: "This indeed is a very big Musjid. They must have spent a great sum on building it, approximately 200 Rupees!"

For that poor villager, 200 Rupees was a lot of money!

"O Allah! Bring me back quickly"

That is why, under the explanation of the *Hadeeth Shareef*, "A person's *du`aa* gets accepted," it is mentioned that sometimes a person makes a *du`aa* and whatever he asks for is granted immediately. This person becomes amazed and says, "Surely my *du`aa* has been accepted."

Sometimes it gets accepted so quickly that a person wonders why he made such a *du`aa*.

Once I was travelling to Madinah Tayyibah from Makkah Mukarramah by taxi. I sat in the taxi, looked at the Haram Shareef and made this *du`aa*: "O Allah, bring me back quickly."

We had barely travelled a short distance when the driver stopped at a garage to fill petrol and asked the passengers to pay the fare. There was a Turkish person who had not paid his fare but insisted that his fare had been paid. He showed a form or a receipt to the driver to verify his claim. However, that payment did not apply to the private taxi. The driver spoke in Arabic and the individual in Turkish. The driver could not understand him nor could he understand the driver. The argument prolonged and both were getting angry at one another. Eventually the driver threw his luggage out of the taxi and drove off.

Now, we were one passenger less. So we returned to Makkah Mukarramah to pick up another passenger. I thought to myself that how quickly my *du`aa* got accepted. I had returned to Makkah Mukarramah!

After completing my stay at Madinah Tayyibah I proceeded to Jeddah. In Jeddah, while boarding the flight, again I made a *du`aa*,

"O Allah, bring me back quickly."

As the plane started moving and preparing to take off, the crew seemed very worried and concerned, pacing from one end to another. Eventually an announcement was made that there was some technical fault with the plane and we were returning to Jeddah. Again, I recalled the *du`aa* that I made and I thought to myself that I had not meant it in this way!

Ways of acceptance

It is mentioned in a *Hadeeth Shareef* that on certain occasions Allah Ta`ala orders the angels to grant us exactly what we had asked for, irrespective whether the supplication is correct or not. The request is fulfilled in the same manner that it was asked for. That is why we must exercise great caution in our speech.

Sometimes it occurs such that the supplication is not granted. Instead, something better and of a superior quality is obtained which we never even dreamt of. This is also the result of the *du`aa*.

Sometimes, it transpires that neither the *du`aa* made for is granted, nor is a similar or better thing attained. Instead, a calamity which was to have befallen on oneself due to some wrong action committed, is obliterated (cancelled). This is also in fact the result of the *du`aa* being accepted.

Sometimes it also transpires that in this world there are no apparent signs of one's *du`aa* being accepted. However, in the hereafter it will be revealed to us that a certain *du`aa* made in this world, which was apparently not accepted, had been accepted and this is the reward for it. We will receive such great rewards that our minds cannot even perceive them. That is the time you will exclaim, "It would have been better had none of my *du`aas* been accepted in the world, so that I could be fully rewarded here. The rewards here are so much greater."

This world is going to terminate. The thoughts of the human mind will also come to an end, so will the desires of the heart. Whatever one asks for in this temporary world, it is as if one is asking for such things that will eventually terminate. A person's reasoning does not perceive those things that last forever. Allah Ta`ala bestows rewards upon an individual in accordance to His great magnanimity.

The similitude is not the same as a person asking someone for two Rupees and he is given those two Rupees only. Allah Ta`ala, according to His status, gives from His unlimited treasures. A human being cannot comprehend the vast and unlimited treasures of Allah Ta`ala.

Month of blessings

This is the month of Ramadhaan, a month of great blessings. Enormous and vast favours are showered upon the *Ummah*. The

angels descend onto the earth. In this month the great night of *Qadr* is experienced. If the habit of daily recitation of the Qur'aan is inculcated in the month of Ramadhaan then, *insha-Allah*, the blessings of this habit will remain with us throughout the whole year.

There are so many people who are habituated to drinking alcohol but, only due to the respect of the holy month of Ramadhaan, they abstain from drinking alcohol. Due to the blessings of Ramadhaan, Allah Ta`ala enables them to stop this habit forever.

There are so many people who do not perform *namaaz* but, due to the blessings of Ramadhaan, they become punctual upon their *namaaz*. Allah Ta`ala grants us the *taufeeq* to abstain from all evil habits, due to the blessings of this month.

In this month, Allah Ta`ala has revealed the Qur'aan, which is also from His unlimited treasures. We should endeavour to make the following *du`aa*, "Whichever sins I know of and whichever sins I do not know of, all are in Your knowledge, O Allah. Protect me from all of them."

Allah Ta`ala will grant us the ability to refrain from them and our *du`aas* will be accepted. If however, we could not refrain from those sins the reward of the *du`aas* will not be lost. We will definitely benefit from them.

An inattentive heart

But brothers, there are some conditions for the acceptance of *du`aa*, just as *namaaz* is an *ibaadat* and it has certain pre-conditions for its acceptance.

What are these conditions? The place must be *paak* (pure and clean). The clothes must be *paak*. The body must be *paak* and one must face the *qiblah*. These are all the pre-conditions for the acceptance of *namaaz*. If a person leaves out any of these conditions and performs his *namaaz*, then will his *namaaz* be correct? The answer is "no" and if a person leaves out a condition

contemptuously, considering it to be trivial matter, then do not be surprised if a Mufti Sahib issues a severe *fatwa* against him, rendering him out of the fold of Islam! This is a dangerous state of affairs. That is why there are certain pre-conditions for the acceptance of *du`aa* as well.

It is stated in the *Hadeeth Shareef*:

"Allah Ta`ala does not accept the *du`aa* of a person whose heart is unmindful."

We are supplicating with our tongues, but the mind is somewhere else. Our attention is not focussed on the *du`aa* we are making. *Du`aa* has to be made with full conviction and concentration.

The trader in Mina

A *buzurg* (pious person) narrates that he saw a person in Makkah Mukarramah who, for the entire day, held himself to the cover of the *Baitullaah*. He was lifting his hands and making *du`aa*, but not for a single moment was his heart's attention focused towards Allah Ta`ala. On the other hand, he saw a person in Mina conducting business. He earned great profits, but not for a single moment was the attention of his heart focused away from Allah Ta`ala. This *aayat* is mentioned in the Qur'aan Shareef,

رِجَالٌ ۙ لَّا تُلْهِيْهِمْ تِجَارَةٌ وَّ لَا بَيْعٌ عَنْ ذِكْرِ اللّٰهِ

"There are men whose trade does not distract them from the remembrance of Allah Ta`ala." (an-Noor:37)

This is the reason why a person making *du`aa*, does not have any of his *du`aas* accepted because the heart and mind are not present. We know that a person, who is mentally retarded, is perpetually talking of many things at the same time. He swears and praises you in one breath, but nobody pays any attention to him because he is not saying it from the heart.

لأن المجنون لا عمد له - "An insane person does not have any intentions."

That is why a *du`aa* which is made inattentively, not focusing with the heart, is not accepted.

دل سے جو بات نکلتی ہے اثر رکھتی ہے

پر نہیں طاقت پرواز مگر رکھتی ہے

"Words spoken from the heart have an effect

They do not have the wings to ascend, but they do."

Dusty, dishevelled and dejected

For the acceptance of *du`aa*, it is also necessary to eat *halaal* food. It is stated in the *hadeeth-e-paak* that a person on a journey, is covered in dust, his hair is dishevelled and he lifts his hands and makes *du`aa*: "O Allah! O Allah!" But his food is *haraam*, his drink is *haraam*, his clothes are *haraam*, and he earns *haraam*. Then how can his *du`aa* be accepted in that state?

Consuming *haraam* creates very evil effects. The only abode for that piece of flesh, which is nourished from *haraam* earnings, is the fire of hell.

Generally, funds donated to the *Madaaris* are of various origins, a greater portion of which is derived from *haraam* earnings. Thus, good and beneficial results are not attained. There are no signs of righteousness and blessings in such knowledge. It is not even practised upon and the degree of sincerity is even more remote. That wealth which a person cannot use on himself or on his wife and children, and which he cannot give to his parents, such wealth is given to the *Madaaris*.

Very interesting

Once, in Deoband, a person sent a money order accompanied with the following note: "I am *bay`at* to a certain person. I had money deposited in a bank and this has accrued interest. I am sending it to you. Please utilise it on the students learning *Hadeeth*."

I returned it to him with a very stern reprimand, "Is this the value you have for *Hadeeth Shareef* in your heart? You are sending money that is cursed, to be spent on the students learning *Hadeeth*. Do you not have any *halaal* money from your earnings for them? Convey my *salaams* to your *Shaikh* and inform him that I have returned the money together with some advice. Thereafter, whatever suggestion he gives for my reformation or yours, please inform me of it."

Till today, I have not received any reply from him.

I really cannot comprehend how we utilise our intelligence. The postman who used to deliver my post commented: "Hadhratjee! Why did you return it?" I told him that since it was unlawful money, it was not worthy of acceptance.

"Maybe it could be of use to someone else. I could have used it." This is the appalling situation prevalent nowadays.

Therefore, to eat of *halaal* earnings is a great blessing. Even if we receive a little sustenance but it is of *halaal* origin, it creates great inner strength. What was the condition of the *Sahaabah-e-Kiraam* ﷺ? Many a days would pass in the state of hunger. Yet, they possessed a great deal of strength. They rode on horseback, ran on foot, engaged their enemies in battle and defended themselves with swords and arrows. Yet, what was the condition of their food? It was very simple.

Where did this strength emanate from? This was the strength derived from *halaal* sustenance. Allah Ta`ala took work from them and provided them with *halaal* food. Hence, they served *Deen*, protected *Deen* and spread *Deen* throughout the four corners of the world. In the path of Allah Ta`ala, they never thought their lives to

be their own lives, they never thought their wealth to be their own wealth. They strove relentlessly in their quest for *shahaadat* (martyrdom).

Battlefield

A question was posed to me that, when we page through the annals of history and study the battles fought by the Muslims, the Muslims were fewer in number and poorly armed. The enemies were even stronger in their physique. In comparison to their enemies, the Muslims had virtually nothing but, when they went into battle, the Muslims kept advancing whilst the enemies kept on retreating. They even left the battlefield and ran away. What was the reason for this?

"Oh!" I proclaimed in astonishment. "Even now, you have yet not understood the reason for this?"

It is a fact that the Muslims never fought with the intention that they will kill the enemy, gain victory and capture all their goods and wealth. Instead, they fought with the intention that their lives should be used for the benefit of *Deen* and they become *shaheed*. Their aim and objective was to advance and go into the enemy battle camp, only to attain *shahaadat* (martyrdom). Their only hope and zeal was to thrust themselves into the cauldron of the battlefield and attain *shahaadat*.

On the contrary, their opponent's only desire was to save themselves from being killed and the way to achieve this was by running away from the battlefield. The Muslim's direction and motive is the former, and the enemy's concept is the latter. If the enemies also had the same reasoning, they would not run away from the battlefield. The purpose of running away was to save their lives.

Dynamites come in small packages

This passion that is created in the Muslims to sacrifice their lives for the sake of Allah, for the *Deen* of Allah Ta`ala, how is it created? It is created because they have full conviction and confidence in the promises of Allah Ta`ala. And, of course, they eat *halaal* food. *Halaal* provisions may be less in quantity but the effects and results are greater.

Today, we find that small tablets have become widely used. In appearance they are very small, but their effects are great. The nature of the bombs that are being used nowadays seem to be small in appearance but the damage they cause is very great. The entire destruction is concentrated in that small package.

Those Muslims who eat *halaal* food, their *du`aas* are readily accepted. If through proper investigation, you are sure that certain goods (items) are *haraam*, then never dare go near them or even touch them. However, without having the proper proof, to conclude that food or goods are *haraam*, is incorrect. To entertain a low opinion of others is also wrong. Yes! If you have investigated that this food is *haraam* and your heart also attests to it, then you should abstain from it completely.

It is something to ponder upon that a person who stays away from *haraam* solely to comply with the commands of Allah, will Allah Ta`ala keep him hungry? On the other hand, that person who eats *haraam,* breaking Allah's commands, i.e. commits sins, will he only receive sustenance? To consider that Allah Ta`ala feeds the one and keeps the other hungry is foolish. Allah Ta`ala provides sustenance to everybody. A person will acquire his sustenance from the source that he seeks it from.

Your cane, my gain

Once, in my area, I visited a nearby farm. The farmer accompanied me as we walked through the open fields. He turned to me and

grievingly said, "Molvi Sahib! In our livelihood, only *haraam* is destined. What should we do?"

"What curse is there on you, that only *haraam* has been destined for you?" I asked.

"Molvi Sahib. This is my farm and that is my neighbour's farm," he explained. "This farm has the same sugar cane as that one. When I need sugar cane, I will take it from his farm, without his permission, and when he (the neighbour) needs sugar cane, he will take it from my farm without my permission. Both sugar canes are the same. These are *chana* (gram) farms as well. Whichever night he wishes to roast *chana* (gram) at home, he will take it from my farm and I will take from his farm when I desire to eat it. Both have the same *chana*. What should we do?"

Since he has addicted and habituated himself to eating from *haraam* sources, what excuse can he present to justify his actions? If someone does not have *halaal* food and is dying of hunger, he can eat the flesh of a dead animal. In a desperate situation, it will be permissible. But here, the situation is totally different. Whatever he does, he does through his own accord. He spares his own wealth and eats from the wealth of others. When a person loses his senses, its basis is mainly due to the consumption of a surfeit of *haraam* food. This is the ill effect of it.

May Allah grant everyone *halaal* sustenance and save us all from consuming *haraam* food. May He also make us abide to all the conditions attached to the acceptance of *du`aa* and grant us sincerity as well. May He grant us the *taufeeq* to make that *du`aa* which originates from the heart. May Allah Ta`ala accept our *du`aas*. *Aameen*.

Discourse 6

The Path of Salvation

Three advices

نحمده و نصلي على رسوله الكريم

Hadhrat Uqbah bin Aamir ﵁ once asked Rasulullah ﷺ:

ما النجاة

"What are the means of gaining salvation?"

أملك عليك لسانك و ليسعك بيتك و ابك على خطيئتك

"Control your tongue, let your house be sufficient for you and cry over your sins."

This was the salient advice presented by Rasulullah ﷺ.

Anarchy and corruption are rampant all over the world. Nabi ﷺ mentioned three actions, which will save us from this evil if they are strictly adhered to. And, it would seem as though these advices were given especially for those sitting in *i`tikaaf*. The first advice is to control the tongue and not to let it control you. The second is to remain indoors and the third is to cry over one's sins.

If a riot breaks out and people are getting injured and maimed and the riot police are trying to arrest the culprits, what does a person do in such a scenario? He remains within the confines of his home. He does not emerge from his house lest he should get caught up in the riot. He could get injured or even falsely arrested.

Similarly, today there is a dire need for us to save ourselves from *fitnah* (corruption) that lurks outside our homes. It is recorded in the *Hadeeth* that some *fitnahs* are of such a nature that a person lying down has a greater chance of salvation than a person who is sitting, and a sleeping person has a greater chance of salvation than one who is awake.

In another *Hadeeth*, it is recorded that a person lying down in his house has a greater chance of salvation than one sitting, and a person sitting has a greater chance of survival than one who is standing as the one standing gets an urge to go outside and see what

commotion is taking place. The person walking has a greater chance of salvation than the one who is running. The more one distances oneself from these *fitnahs*, the greater are his chances of salvation.

The first type of *fitnah*

One type of *fitnah* is that which takes place in the form of riots, armed robbery, murders and arson. Nabi ﷺ has shown us an excellent way of saving ourselves from such *fitnah* and that is by remaining indoors. On such occasions, one should lock the door and not even contemplate going outdoors or even witness what is transpiring. Whosoever dares to look at a *fitnah*, it will draw him towards it. This has been witnessed many a times.

The second type

The second type of *fitnah* is that of sin and disobedience. We however, do not regard this as a *fitnah*. Often, a person becomes involved in sin the moment he steps out of the house. Our gazes will fall on *na-mahram* women (women whom we are supposed to observe *purdah* from) or on a person not covering his *satr* (private area). Today, women are sauntering about without observing *purdah*. There are an abundance of *haraam* actions that will entice us to commit a sin.

How can we safeguard and protect ourselves? Remain indoors! Don't come out of your homes unnecessarily.

Under control

أملك عليك لسانك – "Control your tongue."

Do not allow it to utter any incorrect statements. A *Sahaabi* رضي الله عنه once came to Nabi ﷺ requesting some advice. Nabi ﷺ pointed towards his tongue and said: "Keep this under control."

It is mentioned in a *Hadeeth* that in the early part of the morning, all the limbs make the following supplication to the tongue: "O slave of Allah! If you behave yourself, say that which is correct, our day will go well. However, if you say something wrong, we shall all have to face the consequences."

The chief reason behind disputes and marital arguments, etc., is the incorrect usage of the tongue. If one of the spouses exercises patience by remaining silent, the other will blab on for a while and thereafter also remain silent.

Moulana Yahya's رحمة الله عليه control over his tongue

Moulana Yahya رحمة الله عليه, Hadhrat Shaikh's رحمة الله عليه father, used to reside in Gangoh. His duties included being in charge of the night duties in the *khanqah*, writing the *fatwas* and making arrangements for the guests. Once, Moulana Yahya رحمة الله عليه was engaged in his work when someone called on him and began using vulgar and obscene language. Moulana رحمة الله عليه turned his attention away from him and continued with his work. The same incident took place on the following two days. There was a Munshi Muhammad Sahib who used to work in Moulana's bookshop, not as a salaried worker but rather as a friend.

He angrily asked Moulana: "What has happened to you? Have you lost your sense of speech? What has happened to your sense of dignity? He has uttered such evil things about you and you couldn't reply to him?"

Moulana ignored his chiding as well and continued with his work. This angered Munshi Sahib even more who exclaimed: "Now you have categorised me as that person. I am your friend. I desire to wish well for you and this is how you treat me."

"Munshi Jee!" replied Moulana. "He was using vulgar language against me. When he uses the same vulgar language on you, you can reply to him. You have a tongue in your mouth as well."

Moulana had realised that if he had also replied, then Allah Ta`ala alone knows how long they would have carried on with this argument. It is therefore imperative that we control our tongues. When the husband and wife quarrel, it inevitably results in a divorce and in most cases the cause of the quarrel was the incorrect usage of the tongue.

Shaitaan's loyal deputy

It is recorded in the *Hadeeth* that every evening *Shaitaan* sets up his throne on the ocean and holds a gathering for all his disciples to report directly to him the day's work they had done i.e. to mislead mankind. One disciple comes forward and says: "I made a person miss his *Salaah* today."

"You have not accomplished anything," replies *Shaitaan* indignantly.

Another gives his report and *Shaitaan* tells him the same thing. One by one they give their reports and *Shaitaan* ruefully says: "You all have not accomplished anything."

Eventually one disciple comes forward and says: "Today I caused a dispute between a husband and wife. The moment the husband arrived home, I instigated the wife to say: 'You are the one who has spoilt this thing.'

I then prompted the husband to say: 'You are a liar. You broke the item, not me.'

I thereafter continued to incite both the wife and the husband to counter reply to each other resulting in the wife leaving her husband and going to her father's home."

Shaitaan on hearing this report embraces this disciple and gleefully says: "You are my true deputy! You are my true deputy!"

What is the reason for this overwhelming joy? When this quarrel and this separation take place between the husband and wife, she will go to her father's home. Some of their children will accompany

her whilst the others will remain with the father. The wife will relate all the 'bad' things that her husband had told her whilst conveniently forgetting to relate the harsh and obscene language she had spoken. If what she says is true, this is *gheebat* (back biting). Thus, a special gathering is being held for committing this sin of *gheebat*. Imagine what a great sin this is! If however, what she says is false, this is a slander against him, the sin of which is greater.

Similarly, the husband will complain to his family and friends that his wife said this to him and said that to him. He will not mention the evil things he said to her. If what he says is true, then this will also be *gheebat* and, if not, it is slander against as well.

Poisonous tree

It is recorded in the *Hadeeth* that every Monday and Thursday, the actions of Allah Ta`ala's slaves are presented to Him and the sinners are pardoned. However, those two persons entangled in a quarrel, resulting in them severing ties with one another, will not have their actions presented in the court of Allah Ta`ala. Thus, they will be deprived of his forgiveness. It is recorded in a *Hadeeth* that two people who have severed ties with one another because of a disagreement, their *du`aas* are rejected and prevented from entering the court of Allah Ta`ala.

Thus, the husband and wife will be deprived of Allah Ta`ala's forgiveness (and their *du`aas* will not be accepted).

The husband has desires and passion and so does the wife. If they 'give in' to their desires and allow their lust to control them, they will satisfy themselves in *haraam* avenues and bring disgrace upon themselves.

Their children will also be a means of ruination for them. Those who have an attachment for the father will develop hatred for the mother and vice versa. *Shaitaan* has planted a seed, which has grown into a gigantic tree whose branches have spread far and wide. These branches are covered with thorns and bears poisonous fruit. The

husband and wife will only say those things by means of which they can vent their anger. They will not say anything of *Deeni* benefit.

That is why Nabi ﷺ has instructed us to control our tongues. We are sitting in *I`tikaaf* in the *Musjid*, which is the house of Allah Ta`ala. Let us control our tongues. We are also fortunate to be comfortably accommodated in this *Musjid*. Therefore, it should not happen that we leave the *Musjid*. The *I`tikaaf* becomes invalid if one steps out of the *Musjid* unnecessarily. Similarly, if a person emerges from his house, unnecessarily, in the time of *fitnah*, he will undergo some difficulty.

1947

In the riots of 1947, many such incidents had occurred. At that time in Madrasah Mazaahir-ul-Uloom, Saharanpur, there were just a few rooms where the new dormitory is now built. The people of the Madrasah, the Ustaads and students, set up a camp for the refugees. They made arrangements for their food and sleeping.

Effort was also undertaken to teach the refugees the *kalimah*, Salaah, *tahaarat* (wudhu and related aspects), etc., which were foreign to them. As they assisted them, the astonishing thing they discovered was that the items which the refugees regarded as valuable and brought along with them, were bottles of alcohol. Thus their actions were continuously monitored by the Madrasah. But alas, the refugees considered being taught the *kalimah* and the principles of *Deen* to be a worse punishment than the burning of their homes and belongings, since they could not get the opportunity of fulfilling their desires (drinking alcohol). Hence, they ventured out of the camp and were shot at or stabbed.

What was the need for them to go out when all the necessary arrangements were made for them in the camp?

و ليسعك بيتك - "And let your house suffice you."

Do not go out of your homes. If you do, then remember that *Shaitaan* has laid his traps everywhere. He (*Shaitaan*) has pledged:

قَالَ فَبِمَآ اَغْوَيْتَنِيْ لَاَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيْمَ ۝ ثُمَّ لَاٰتِيَنَّهُمْ مِّنْۢ بَيْنِ اَيْدِيْهِمْ وَ مِنْ خَلْفِهِمْ وَعَنْ اَيْمَانِهِمْ وَعَنْ شَمَآئِلِهِمْ

O Allah! Because You had misguided me [due to Adam عليه السلام], I shall wait in ambush for them [the children of Adam] on the straight path. I shall then attack them [and mislead them] from the front, the rear, the right and the left. (al-A`raaf:16/17)

This is precisely what happens. The moment one steps out of the house, he is surrounded by *fitnah*. Therefore, one should not unnecessarily leave the house and, once inside, do not look at what is happening outside. If you want to look at anything, then look into the pages of the Qur'aan Shareef or the *Hadeeth Shareef*. If you look outside, you are most likely to become entrapped in the *fitnah* as well.

Moulana Gangohi رحمة الله عليه in the market

During Moulana Gangohi's رحمة الله عليه student days in Delhi, he used to take the side streets and small avenues to go to the Madrasah and not the main street through the market place. Someone asked him the reason for this action of his.

"The market is filled with many different items," explained Moulana رحمة الله عليه. "It is possible that my gaze may fall on something resulting in the desire to purchase it. But I don't have the money to purchase it. Thus, the desire for acquiring it will settle in my heart. Therefore, I don't take the main road through the markets to save myself from these desires."

Guaranteed!

"Don't use your tongue unnecessarily."

If there is a need to speak, then refrain from exceeding the boundaries of the specific subject. Nabi ﷺ has mentioned in a Hadeeth:

"There are two limbs in the body which Allah Ta`ala created without a bone – the tongue and the private part. Whoever guarantees me the protection of these two limbs from haraam, I will guarantee his entrance into Jannah."

و ابك على خطيئتك – "And cry over your sins."

Read Qur'aan, make *zikr*, engage in *ibaadat* and whatever extra time you have, cry over your sins. Remember the sins that you have committed and cry and plead to Allah Ta`ala for His forgiveness. If one doesn't cry when pondering over one's sins, he will then fall under the malady of 'picking out' the faults and sins of others, thereby committing *gheebat* and slander. Ultimately, he has gained nothing but amassing a huge pile of sins which is more detrimental to him than being torn apart by bullets in a riot.

Nabi ﷺ has showed us and informed us of these three actions being a means of salvation for us. If we indulge in beneficial talks, recite the Qur'aan Shareef and make the *zikr* of Allah Ta`ala, this is certainly better than silence, and silence is better than permissible talks because one will be taken to account for even permissible actions, and maintaining silence is undoubtedly better than impermissible talks.

It is, in fact, *fardh* to withhold the tongue from impermissible talks. If we study the lives of our pious predecessors, we will discover what great precaution they had exercised in their speech. It is recorded that one of the *Khulafaa-e-Raashideen* ؓ used to catch hold of his tongue and say: "This is the means of putting oneself into danger. If it behaves itself, everything will be fine. If it says that which is incorrect, it will have to face the consequences for it."

When we have come to the house of Allah Ta`ala, for *i`tikaaf*, it is a sanctuary for us. The verse:

وَمَنۡ دَخَلَهٗ كَانَ اٰمِنًا

"Whoever enters therein shall be safe" (Aal Imraan:97)

refers to the Haram Shareef.

There are two meanings for the word 'safe.' One is that if a criminal enters the Haram Shareef, it will be improper for anyone to arrest him. The second is that the animals of the Haram Shareef cannot be hunted down or captured. The Musjid is also a place of safety. When one enters the Musjid, he will be saved from many *fitnahs*. He will be saved from looking at *na-mahram* women, from being sworn at, from swearing others, from making immoral statements and indulging in incorrect actions. We need to appreciate this safety. If we appreciate it, it will yield beneficial results for us. May Allah Ta`ala benefit the speaker and the listener. *Aameen*.

Discourse 7

The Importance of I`tikaaf

Insaan – The paragon of creation

نحمده و نصلي على رسوله الكريم

If a riot breaks out and people are wantonly slaughtering each other and, in this dismal state, a government official provides us sanctuary in his house, is this not a great favour of his? Here, (on the occasion of *i`tikaaf*) Allah Ta`ala has given us sanctuary in His house. This is indeed a great favour of Allah Ta`ala. It is obligatory upon us all to express our gratitude to Him. Undoubtedly, Allah Ta`ala has greatly favoured us.

Firstly, He has created us purely out of His grace. Had He not created us we would have been non-existent, worthless. Secondly, He created us as human beings. Animals such as donkeys, dogs, cats, swine, snakes, scorpions, etc., are also His creation, but Allah Ta`ala has created us human beings. If He created us as snakes or scorpions, what would have happened to us? The moment somebody sees us, he would either run away from us or rush forth to kill us.

If He created us as donkeys, heavy burdens would have been placed on our backs. If He created us as oxen, we would have been toiling endlessly away in the fields. No! Allah Ta`ala has created us as man, who is the best of creation, and Allah Ta`ala continuously showers His favours on us at all times. But alas, we don't give any thought to this by pondering over these favours. Expressing gratitude to Allah Ta`ala is an alien concept for us.

Points to ponder

Amongst mankind, some worship idols, others worship stones and many worship the sun, fire and water. Allah Ta`ala has saved us from this and made us Muslims to worship Him alone but, even amongst Muslims, we find many who disobey the commands of Allah Ta`ala – they don't ever come to the Musjid, don't read the Qur'aan Shareef, etc. Alas, there are even those who do not even

know what Salaah is and what the Qur'aan Shareef is. Thus, it is indeed a great favour of Allah Ta`ala that He has given us the *taufeeq* of coming to the Musjid, reciting the Qur'aan Shareef and engaging ourselves in *ibaadat*.

The more a person appreciates and expresses his gratitude for these favours, the greater the *taufeeq* will he receive to engage himself in these actions. Allah Ta`ala states in the Qur'aan-e-Kareem:

لَئِنْ شَكَرْتُمْ لَأَزِيْدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِيْ لَشَدِيْدٌ

"If you are grateful to Me (for my favours), I shall grant you more. And if you are ungrateful, verily My punishment is severe." (Ebarihim:7)

It is therefore incumbent on us to express our gratitude to Allah Ta`ala.

If a person rearing a dog feeds it well and cares for it, it will guard his house the entire night. On seeing his master, it will sit obediently before him and wag its tail to express its delight. The dog knows how to be grateful but, sad to say, we don't know how to be grateful. Thus, in spite of being created as the best of creation, our condition becomes worse than that of animals! Is this the way of expressing gratitude to the favours of Allah Ta`ala?

One more chance

It is Allah Ta`ala's greatest favour on us that he has allowed us to see this month of Ramadhaan. How many people had seen the last Ramadhaan, recited the Qur'aan in abundance, kept *roza* and sat in *i`tikaaf*, but have passed away before the arrival of this Ramadhaan. On the Night of *Baraa'ah* the angel of death is informed of all those who have been decreed to pass away in the coming year. The entire details are provided to him: the soul of so and so must be taken away on a certain date, at this time and in this certain place, etc.

We have been afforded another opportunity this year to engage in the *ibaadat* of Allah Ta`ala, to repent and ask Allah Ta`ala for His

forgiveness, to please our Allah Ta`ala and to express our gratitude for His bounties.

More time for more dimes

In the lifetime of Nabi ﷺ, two Sahaabah رضي الله عنهما accepted Islam simultaneously. After some time, one of them was martyred and the other passed away a year later. A few Sahaabah ﷺ made *du`aa* and asked Allah Ta`ala to grant the second Sahaabi ﷺ the same rank as the first Sahaabi (who was martyred).

Nabi ﷺ commented: "You have not made a favourable *du`aa* for him. The rank of the second Sahaabi is far superior to that of the first Sahaabi, because the second Sahaabi performed many more *salaah*, recited much more Qur'aan, performed more good deeds and abstained from more sins than the first Sahaabi."

Allah Ta`ala had given us the entire year to take advantage of His favours but, unfortunately, the entire year has elapsed and we were negligent of making His *ibaadat*. Instead, we engaged ourselves in committing sins and fulfilling our desires. Now Allah Ta`ala through His Mercy has given us the blessed month of Ramadhaan to plead for His favours and earn innumerable rewards.

Ramadhaan specials

Just as December is a month wherein businessmen reap great profits, Ramadhaan is a month wherein we can earn great rewards from Allah Ta`ala for the hereafter.

It is recorded in the *Hadeeth* that one who performs a *nafl* act in Ramadhaan is rewarded with that of a *fardh* action performed out of Ramadhaan, and one who performs a *fardh* action receives the reward of 70 *faraa'idh* actions performed out of Ramadhaan.

It is mentioned in the *Hadeeth*, that the smell emanating from the mouth of a fasting person is better than the smell of musk in the sight of Allah Ta`ala. This is the value of our actions in the month of

Ramadhaan and this is the status of a fasting person. Whatever has been created; has been done solely for the benefit of man:

خَلَقَ لَكُمْ مَّا فِي الْاَرْضِ

"Whatever is in the earth has been created for your benefit," (al-Baqarah:29)

but unfortunately the slaves of Allah Ta`ala do not take benefit from this month in the manner they were commanded to do so.

The month of patience for the sake of Allah Ta`ala

This is a month of *sabr*. *Sabr* means to force the *nafs* to undergo difficulties and abandon its never-ending pursuit of fulfilling its desires, for the sole purpose of pleasing Allah Ta`ala. In the morning, one has the great urge to drink tea. However, the law of Allah Ta`ala instructs us to abstain from it. Hence, one does not fulfil his desire but gives preference to the command of Allah Ta`ala. Those who are accustomed to eating *paan* and smoking undergo great difficulty in curbing these desires, but they will do so to please Allah Ta`ala. We have a variety of food and drinks in our homes, but we abstain from consuming them and even engaging in conjugal relations with our wives, in order to gain the pleasure of Allah Ta`ala.

This is the essence of *Roza* and this is how one exercises *sabr*. *Sabr* enjoys a very great status in the court of Allah Ta`ala. *Sabr* is one of the qualities of perfection found in the Ambiyaa عليهم السلام. Allah Ta`ala mentions in the Holy Qur'aan about one of the Ambiyaa عليهم السلام,

اِنَّا وَجَدْنٰهُ صَابِرًا ؕ نِعْمَ الْعَبْدُ

"Indeed we found him to be patient. What an excellent servant was he." (Saad:44)

The closer and the more beloved one gets to Allah Ta`ala, the greater the difficulties he will have to undergo. He will be faced with many conditions that are contrary to his desires, and to tolerate them will be very difficult for him. Ponder over the difficulties the Ambiyaa عليهم السلام underwent. Look at the difficulties that were experienced by Ibrahim عليه السلام, Moosa عليه السلام, `Isa عليه السلام, Dawood عليه السلام and Sulaiman عليه السلام. Nabi ﷺ has said,

"From all the *Ambiyaa* عليهم السلام, I underwent the greatest of trials and difficulties."

Gone camping!

Although all the favours and benefits of this world and the hereafter were primarily created for Nabi ﷺ, yet fasting was made *fardh* upon him as well, and despite having the full capacity of extracting revenge on his enemies, Nabi ﷺ was discouraged from taking revenge and was advised to maintain *sabr*. People swore at him, pelted him with stones, deprived him of food and drink, severed relations with him and even surrounded his house with the intention of assassinating him, yet he was advised to exercise patience and not to take revenge.

The rank of *sabr* is very lofty. Ramadhaan is a month of *sabr*. The stomach makes *sabr* by remaining hungry; the tongue makes *sabr* by remaining silent. The speech which was previously impermissible will still remain impermissible, but one is also asked to refrain from unnecessary permissible talks. That is why the most difficult act to achieve whilst in *i`tikaaf*, is abstaining from speaking of worldly matters. Read the Qur'aan Shareef, make *tasbeeh* and make *zikr* but don't engage in a conversation with anyone.

Once we indulge in futile talks, most certainly something will be said that will displease Allah Ta`ala. We intended to sit in the Musjid to perform *ibaadat* but, ultimately, we end up displeasing Allah Ta`ala.

The tongue has a desire to taste different types of food and drink. During Ramadhaan however, it is not allowed to eat and drink anything from the morning till the evening. People are accustomed to enjoying certain personal pleasures but they undergo difficulty, by abstaining from them. They are prevented from indulging in their personal pleasures.

A person's wife is at home. He desires to gratify his passionate feelings with her and she is prepared and willing for him to fulfil his desires, but they are prevented from such an action.

The advice of Nabi ﷺ to Hadhrat Anas ﷺ

We have all gathered in the Musjid in the state of *roza*. We should think along this line that we have come to the camp of Allah Ta`ala, which is a camp of safety. Neither can *Shaitaan* nor our *nafs* attack us. Our external condition and internal conditions are safeguarded from these two enemies. We must not harbour enmity towards anyone. Anas ﷺ narrates that Nabi ﷺ said:

يا بني إن قدرت أن تصبح و تمسي و ليس في قلبك غش لأحد فافعل ثم قال يا بني و ذلك من سنتي و من أحب سنتي فقد أحبني و من أحبني كان معي في الجنة [٢]

"O my beloved son! If you are able to spend the morning and evening, without entertaining malice in your heart for anyone, then do so."

We need to distance ourselves from malice, enmity and animosity. The heart is a mirror. It is a jewel. It should be filled with the remembrance of Allah Ta`ala, not with these evil qualities. Nabi ﷺ thereafter said: "O my son! Not harbouring malice for anyone is my way, my *Sunnat*. Whosoever loves my *Sunnat*, loves me and whomsoever loves me will be with me in *Jannah*."

Which Muslim will not desire to be in the company of Nabi ﷺ? Gaining the company of Nabi ﷺ is the fervent desire of every Muslim. However, we can gain his company only if we lead our

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[٢] مشكاة المصابيح – باب الاعتصام بالكتاب و السنة : ص ٣٠ / سنن الترمذي : ص ٣٨٣

lives according to the way shown to us by Nabi ﷺ. It is therefore imperative that we exercise extreme caution in the usage of our tongue. Refrain from passing unjust remarks about anyone.

Today if a person commits a sin, his so-called well-wishers involve themselves in many other sins. They gleefully discuss amongst themselves that so and so has this fault in him. This is *gheebat* (backbiting) and the Qur'aan explicitly states:

وَلَا يَغْتَبْ بَّعْضُكُمْ بَعْضًا

"And do not make gheebat of one another." (al-Hujuraat:12)

If a person sins, he sins against Allah Ta`ala. Allah Ta`ala is most forgiving, most kind and most merciful. He will forgive the greatest of sins, but when we begin to discuss the faults of a person, when we begin to make *gheebat*, Allah Ta`ala will not forgive us until that person forgives us. *Gheebat* is a very grave sin and a very serious offence in the court of Allah Ta`ala. In the month of Ramadhaan, we fast and abstain from those things which are *halaal* and thereafter consume the flesh of our Muslim brothers.

How can the flesh of a dead Muslim brother ever be *halaal*? When we indulge in *gheebat*, we are actually consuming the flesh of our dead Muslim brother.

One for you and three for me

In the month of Ramadhaan, we have managed to abstain from that which is *halaal*, but consumed that which is forbidden. It is recorded in the *Hadeeth* that Nabi ﷺ had received a complaint regarding two women who were fasting and the fast was very difficult upon them. Nabi ﷺ stated that they had consumed human flesh by making *gheebat*. When they were forcefully made to vomit, pieces of human flesh were found amongst the contents.

Once, a person uttered certain incorrect statements in the presence of Nabi ﷺ. Nabi ﷺ instructed him to pick his teeth.

He replied: "I have not eaten meat."

Nabi ﷺ said: "You have consumed meat by eating the flesh of your Muslim brother."

When he picked his teeth, he found bits of flesh embedded in his teeth. It is of paramount importance that we refrain from making *gheebat*.

When discussing the habits of anyone, we usually create a certain nickname for him as well, whereas Allah Ta`ala has stated in the Qur'aan:

وَلَا تَنَابَزُوْا بِالْاَلْقَابِ

"Do not address one another using nick-names." (al-Hujuraat:11)

To address a person with a nickname that he finds offensive is impermissible. Thereafter, we go even further and mock the sinner in his absence whereas, Allah Ta`ala states in the Qur'aan Shareef:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ

"O Believers! Do not mock one another." (al-Hujuraat:11)

A person has committed one sin against Allah Ta`ala and through that one sin, he becomes involved in numerous other sins. Our *Ustaaz*, may Allah Ta`ala shower His mercy and forgiveness on him, used to always say that whoever points a finger to another person, by picking on his faults, he is actually admitting to his own faults. This is so because only one finger is pointing towards that person and three fingers are pointing towards himself.

Retain and gain

We need to exercise extreme caution whilst sitting in *i`tikaaf*. Our time must be utilised in seeking the forgiveness of Allah Ta`ala constantly. We should make this *du`aa*: "O Allah! Forgive all the sins that we have committed in our lives right until now."

We should also make this *du`aa*: "O Allah! None besides You can free us from the sins which we have become habitual of. O Allah! Through Your grace and benevolence, free us from these sins. Just as the Sahaabah spent many years in *kufr*, *shirk* and evil practices but, when they joined the company of Nabi ﷺ and repented for their past mistakes, they were freed from all these sins. O Allah! Forgive our sins as well."

We must also spend a great portion of our time in reciting the Qur'aan and making *Zikr*. If there is a genuine need to speak, for example, if we need to ask a certain *mas'alah*, then we can do so. However, there is no permission granted to indulge in futile and baseless talks. In any case, indulging in futile talks is impermissible, let alone indulging in it during the month of Ramadhaan whilst sitting in *i`tikaaf*.

Ramadhaan is the month of patience and restrain. Thus, we should restrain our tongues from speaking whatever it desires. If our eyes desire to wonder about, then we ought to restrain our eyes as well.

When our stomachs desire to eat certain types of foods, we restrain ourselves because it has become impermissible to enjoy of these foods. Permission has only been granted to eat and drink at the time of *iftaar*. On the other hand, the impermissibility of those things which are *haraam* even out of Ramadhaan, is emphasised to a greater degree during Ramadhaan.

The purpose of *i`tikaaf*

Thereafter, we should understand what the purpose and aim of *i`tikaaf* is. The aim of *i`tikaaf* is to be exonerated from each and every sin committed in our entire life. We should recall every sin and beg Allah Ta`ala for His forgiveness. When reciting *istighfaar*, we should understand it in the following light: "It is like a man, whose body and clothes are covered in filth, standing under an open shower. The water is constantly falling on him and he is washing off the dirt from his body and clothes."

Similarly, we should bear in mind that we are covered from head to toe in sin. Not a single action of ours is void of sin. When reciting *istighfaar* we should picture it to be the stream of Allah Ta`ala's forgiveness, which is falling upon us and washing away our sins. We should recite *istighfaar* with this frame of mind.

Most pure! (*Subhanallah*)

When reciting the third *Kalimah* – سبحن الله و الحمد لله و لا إله إلا الله و الله أكبر, we must reflect that '*Subhanallah*' refers to the fact that Allah Ta`ala is All Pure. Everything of the world, every creation has faults and deficiencies. The least fault every creation has is that it will expire. One day, its life is going to cease, but Allah Ta`ala is free from all faults, deficiencies and weaknesses. Whatever faults are found in the creation, none of them can be attributed to Allah Ta`ala in any way. Allah Ta`ala is free and far above any fault.

'*Alhamdulillah*' denotes that only Allah Ta`ala is worthy of all praise. Every favour and benefit is from Allah Ta`ala. Every form of beauty and excellence is from Allah Ta`ala. Our qualities of beauty and excellence will eventually perish, but His beauty and excellence will never terminate. Allah Ta`ala is the pinnacle of perfection. He is free from all faults.

Most worthy of worship

"*Laa Ilaaha Illallah*" – Only Allah Ta`ala is worthy of worship. The only being worthy of us forging a strong bond and contact with, is Allah Ta`ala. Allah Ta`ala is the sole Sustainer. We should place our trust only in Allah Ta`ala for our sustenance. When we ponder over our upbringing, we should realise that Allah Ta`ala is the true Nurturer. Allah Ta`ala is the most forgiving, most merciful and most compassionate. Whatever requirements we may have, Allah Ta`ala alone can fulfil them. No human being can ever fulfil our needs and desires. He is the owner of everything. Whatever we receive, we receive through Him. If the king presents someone with a gift,

although you will receive it via the post or have it personally delivered by the king's servant, the actual giver is the king and the servant is merely the courier or the means through which we have received that gift.

The mango tree

The system of the world operates in a similar manner. The giver of mangoes is Allah Ta`ala and the tree is the means of obtaining it. The giver of every fruit is Allah Ta`ala and He has made the trees the means of obtaining them. The provider of everything is Allah Ta`ala and He has created the means for us to attain these things. Thus, we should focus our attention primarily to Allah Ta`ala. If He has decreed anything for us, we will certainly receive it and if it has not been decreed for us, we will certainly not receive it.

Whatever Allah Ta`ala has decreed for us, will definitely reach us. No one can 'snatch' it away from us. Therefore, the only Being worthy of relying and trusting upon and attaching our hearts to, is Allah Ta`ala.

To summarise: we have discussed 3 aspects. Firstly, Allah Ta`ala is free from all faults and deficiencies. Secondly, Allah Ta`ala is the true possessor of every beauty and excellence. Thirdly, the only Being worthy of placing our trust and reliance upon, is Allah Ta`ala.

'*Allahu Akbar*' – Allah Ta`ala is the greatest. His greatness is beyond our comprehension. We are incapable of doing anything on our own. Allah Ta`ala has the complete power to do anything as He pleases.

We are ignoramuses and Allah Ta`ala is all-knowing and all-wise. How can the ignorant comprehensively understand the One who is all wise? We are perishable whilst Allah Ta`ala is ever-lasting. How can the perishable comprehend the One who is ever-lasting? Therefore, we should not even try and fathom the existence of Allah Ta`ala. We should go on saying, "*Allahu Akbar*," for whatever we believe to understand or seem to understand.

Allah Ta`ala is far above whatever we can even begin to comprehend. If we read the third *Kalimah*, bearing these points in mind, then Insha-Allah, we will acquire the *noor* and blessings of these *mubaarak* words.

The greatest bounty

When reciting *Durood Shareef* we should contemplate upon this fact that, from the innumerable favours bestowed upon us from Allah Ta`ala, the greatest favour showered upon us is that we are the *ummatees* (followers) of Nabi ﷺ. Allah Ta`ala has sent Nabi ﷺ for our guidance. Nabi ﷺ has many rights over us and the greater the blessing or favour enjoyed by us, the greater the gratitude we need to express for it.

Allah Ta`ala says in the Qur'aan, addressing Nabi ﷺ:

فَبِمَا رَحْمَةٍ مِّنَ اللهِ لِنْتَ لَهُمْ

"It is through the mercy of Allah Ta`ala that you (O Nabi ﷺ) are soft with the people." (Aal Imraan:159)

Nabi ﷺ was extremely soft and gentle in his dealings with people. Anybody could ask Nabi ﷺ for anything they desired.

لَقَدْ مَنَّ اللهُ عَلَى الْمُؤْمِنِيْنَ اِذْ بَعَثَ فِيْهِمْ رَسُوْلًا مِّنْ اَنْفُسِهِمْ

"Indeed, Allah Ta`ala has bestowed a great favour on the Believers when He sent to them a Messenger from amongst themselves who recited to them the Qur'aan, taught them its laws, purified their souls and taught them the hikmah."(Aal Imraan:164)

Nabi ﷺ is a great favour upon us. Therefore, we ought to express the appropriate amount of gratitude. Nabi ﷺ himself has showed us an easy way to express our gratitude for this favour, i.e. following the *Sunnah* and reciting *Durood Shareef* abundantly. If we lead our lives according to the *Sunnah* and recite *Durood Shareef* in abundance, we will be displaying true gratitude.

A gift to the beloved

Recitation of *Durood Shareef* is no difficult task. It is recorded in the *Hadeeth* that whoever recites Durood Shareef once, Allah Ta`ala sends down ten mercies upon him.

It appears in another *hadeeth* that Allah Ta`ala has appointed a group of angels who traverse the earth in search of those who recite *Durood*. When any person recites *Durood*, these angels take the *Durood* and convey it to Nabi ﷺ.

It is recorded in the *Ahaadeeth* that an angel is appointed by the *Qabr-e-Mubaarak* (blessed grave) of Nabi ﷺ with the sole duty of informing Nabi ﷺ of the *Durood* conveyed upon him. He mentions not only the name of the one who has recited the *Durood* but also the individual's father's name. Nabi ﷺ becomes pleased and makes *Du`aa-e-Rahmat* for that person. What a great favour it is of Allah Ta`ala on us that He has permitted *Durood* to be conveyed to Nabi ﷺ who, in turn, makes *Du`aa-e-Rahmat* for us. It is essential that we abundantly recite *Durood Shareef*.

When reciting *Durood Shareef*, we should visualise that our *Durood* is being taken by the angels and presented to Nabi ﷺ who in turn becomes extremely pleased and makes *Du`aa-e-Rahmat* for us.

Those who do not recite *Durood Shareef* should take heed of the warnings mentioned, for not reciting *Durood* in the *Ahaadeeth*. It is recorded in one *Hadeeth*: "Indeed, distant from the gardens of *Jannah* is he who did not recite *Durood* upon me when my name was mentioned in his presence."

In another *hadeeth* it is mentioned: "He who does not recite *Durood* upon me when my name is taken in his presence is a miser."

Nabi ﷺ has also stated in another narration: "That person, who did not recite *Durood* upon me when my name was mentioned in his presence, has done a great injustice to me."

When reciting *Durood*, we should bear in mind the warnings narrated in the *Ahaadeeth* for not reciting *Durood* and the rewards for

reciting *Durood*. A lesser number of *Durood* recited with attention, keeping in mind the rewards and warnings mentioned have a greater chance of acceptance than a voluminous number of *Durood* recited inattentively. Similarly, if *du`aas*, *Durood*, *istighfaar*, etc., are recited in the abovementioned manner, one will reap tremendous benefit thereof.

However, if these *azkaar* are made with underlying intentions that whatever knowledge which is contained in the seven skies and the seven earths should be revealed to oneself, this will be a momentous error, not to mention that it is also contrary to *ikhlaas*. Our desire should be to gain only the pleasure of Allah Ta`ala.

The extent of the happiness of Allah Ta`ala is unknown to us, but an avenue of attaining His pleasure is adherence to the *Sunnah*. Whatever action is done following the *Sunnah* will be a means of winning the pleasure of Allah.

Advice of Moulana Gangohi رحمة الله عليه regarding *tasbeeh*

Once someone complained to Moulana Gangohi رحمة الله عليه that he spends a great deal of time in reciting *tasbeeh* but he didn't find any benefit from it. Moulana advised him to recite *tasbeeh* with an attentive heart, keeping in mind what I have explained.

"If you recite *tasbeeh* with sincerity," Moulana pointed out, "you will certainly receive such rewards. And if you do not receive it, then on the Day of *Qiyaamah*, catch me by the hand, take me in front of Allah Ta`ala and say: "O Allah Ta`ala! This person has deceived me."

Our primary goal in life is to attain the pleasure of Allah Ta`ala. *Kashf* (divine inspiration), *karaamat* (miracle), 'enlivening' of the heart, inspiration or seeing visions of the angels are not the objectives.

So near, yet so far

If we do not acquire any of these, but attain the pleasure of Allah Ta`ala, we have achieved our goal. If on the other hand, we acquire certain supernatural qualities like *kashf*, this is no real accomplishment as *kashf* is a quality that is gained through effort. It is not a sign of acceptance. Acceptance and attaining proximity and a high rank are two separate entities. Neither is proximity necessary for gaining acceptance, nor is acceptance a pre-requisite for proximity.

A king appoints his son as a governor in a certain country. Daily, the son receives instructions from the king and implements the rulings in his country. Now apparently, it would seem that the son is distant from his father as he does not have proximity with his father. However, this could not be further from the truth. The son has gained acceptance from his father. His father appreciates his services and gleefully reads the progress reports of that place.

On the contrary, we have a thief who manages to break into the king's palace to steal the royal treasury. He apparently has close proximity with the king but, if he gets caught, he will suffer a severe punished.

Thus, he who does not have *Imaan* and doesn't follow Nabi ﷺ cannot enter *Jannah* and gain the pleasure of Allah Ta`ala even though, through his efforts, his heart is 'enlivened' or brightened up.

The yogi from Himalaya

A Yogi who used to stay in the Himalaya Mountains and performed spiritual exercises, came to Gangoh and accepted Islam at the hands of Moulana Gangohi رحمة الله عليه.

He narrated the following episode: "In the Himalaya Mountains I had seen a pillar of light, stretching from the earth and reaching the sky. I went in its direction to see from where it was originating and I saw that it was coming from Gangoh."

As a result of his spiritual exercises, he could see Moulana Gangohi's spiritual effulgence right from the Himalaya Mountains, whereas Moulana's students, who were with him in Gangoh, couldn't see it. They did not indulge in these types of exercises, hence they could not perceive it.

He began to see animals and orchards …

Whilst sitting in the *majlis* of Moulana Gangohi رحمة الله عليه, a person experienced *kashf*. Animals, orchards and gardens, that were distant away, were made visible to him. He had spent a short while enjoying these experiences when Moulana angrily said: "Who is engaged in this futility? Is this the purpose of coming here?"

At that time, Moulana had lost his sight. Thus, everyone was clueless as to who the culprit was. The moment Moulana mentioned these words, that person's *kashf* terminated.

The pigeon and the *Neem* tree

This is just a type of amusement that comes by the way and if we are going to become embroiled in these types of activities, how can we ever reach our goal? If one experiences these types of events, one should close one's eyes and pay no attention to them, because this is not one's objective and goal. Our goal is to gain the pleasure of Allah Ta`ala.

These qualities are not something experienced by the pious only. My respected father used to say that even animals have acquired this quality. He once narrated to me: "In our garden, a wild pigeon had built its nest in a *Neem* tree. If it were going to rain in the night, the pigeon would not rest in the nest but rather fly into the house as soon as evening began setting in. Accordingly, we were also 'informed' that it would rain during the night."

The Hindu and the rain

There was a Hindu in our village. Allah Ta`ala only knows what his name was. Anyhow, in the summer months, he used to sleep on the porch. He also informed us if it was going to rain during the night or not. When questioned in this regard, he replied: "If it was going to rain at night, my dog will remain indoors, otherwise it sleeps with me. Through this, I come to know whether it is going to rain or not."

What is the need in exerting so much effort to attain something that *kaafirs* and animals have acquired? The scholars have explained that the piety and sainthood of a saint who did not experience such events, is far superior to the saint who has had such experiences. The reason being that the *Imaan* of the former is based totally on the unseen. Nothing of the unseen has been 'revealed' to him.

Child's play

Sayyid Ahmad Shaheed رحمة الله عليه began 'seeing' certain supernatural visions on the nights of *Lailat-ul-Qadr* and *Lailat-ul-Baraa'ah*. He had seen the stars, the trees and the ocean prostrating. He related these experiences, to his *shaikh*, Shah Abdul Azeez رحمة الله عليه. Shah Sahib advised him in the following manner, "These are experiences which the children of the spiritual path experience."

These conditions are not worth paying any due attention towards. The only real objective and goal in life, is to attain the pleasure of Allah Ta`ala. If our intentions and methodology are correct then, Insha-Allah, we will be successful. If our actions are in accordance to the *Sunnah* and done solely for the pleasure of Allah Ta`ala we will, Insha-Allah, be successful.

May Allah Ta`ala grant us the *taufeeq* (ability) to practise on what has been mentioned. *Aameen*.

Discourse 8

The Manner of attaining Taqwa

The manner of attaining *taqwa*

نحمده و نصلي على رسوله الكريم

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَ كُوْنُوْا مَعَ الصّٰدِقِيْنَ

Allah Ta`ala states in the Qur'aan:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَ كُوْنُوْا مَعَ الصّٰدِقِيْنَ

"O Believers! Inculcate taqwa and remain with those who are truthful." (at-Toubah:119)

In this *aayat*, the believers are addressed and instructed to adopt *taqwa* and remain in the company of the truthful.

What is *Imaan*? What is *taqwa*? What is truthfulness?

Imaan means to believe wholeheartedly in the laws revealed by Allah Ta`ala and accept the complete teachings of Nabi ﷺ, having ultimate reliance on Him. After accepting these two beliefs, we must now resolve to live our lives according to these beliefs. *Imaan* does not merely mean to know the truth. Even the disbelievers acknowledge the truth. Allah Ta`ala states in the Qur'aan:

وَلَئِنْ سَاَلْتَهُمْ مَّنْ نَّزَّلَ مِنَ السَّمَآءِ مَآءً فَاَحْيَا بِهِ الْاَرْضَ مِنْۢ بَعْدِ مَوْتِهَا لَيَقُوْلُنَّ اللّٰهُ

"And if you ask them (the disbelievers) who created the skies and the earth, they will most certainly reply, Allah!" (al-`Ankaboot:63)

But alas! Their acknowledgment of Allah Ta`ala is to this extent that when they journey by ship and encounter turbulent waters, when surely they are on the verge of sinking and they despair for salvation, they beseech Allah Ta`ala for His divine help. They accept, at this time, that the only being who is All-Powerful is Allah Ta`ala and their deities cannot save them from their peril. They firmly acknowledge that none other than Allah Ta`ala has the power to rescue them from certain doom.

However, they still do not intend and they do not desire to spend their lives according to the teachings of Nabi ﷺ. Therefore, *Imaan* means resolving to spend one's life according to the *Deen* outlined to us by Nabi ﷺ.

يَآاَيُّهَا الَّذِيْنَ اٰمَنُوا (O you who believe …) will thus mean: "O you who have resolved to lead your lives according to the *Deen* brought to you by Nabi ﷺ."

In this world, a government has the knowledge of another government's strengths, laws and weaknesses as well as their aerial superiority and the capability of their navy and army. When one government refuses to be subordinate to the other, this results in a war.

There is also another scenario where a person despite knowing the laws, ministers, courts and the punishments of a country, is unprepared to be subjected to the laws of the government. What are such people termed as? They are termed as rebels or traitors. Are rebels ignorant of the laws of the country? Of course not! They are well acquainted with them!

If *Imaan* merely meant possessing knowledge of the truth, everyone would have been a *mu'min* (believer). However, a *mu'min* is he who has resolved to lead his life according to the teachings of Nabi ﷺ. One who is prepared to adhere to the laws of his government is termed a loyal citizen. Otherwise, he is termed a rebel. Whoever has agreed to be a citizen of a country, will abide to the laws of that place. If he breaks the law mistakenly, it is possible that the government may either punish him or forgive him.

This is also the system of Allah Ta`ala. That person who has resolved to be loyal to Allah Ta`ala, to lead his life according to the laws of Allah Ta`ala and the teachings of Nabi ﷺ, is a *mu'min*. Thereafter, if he breaks any command of Allah Ta`ala mistakenly, it is possible that Allah Ta`ala may forgive him and it is possible that Allah Ta`ala may punish him.

However, Allah Ta`ala will not allow him to remain in *Jahannum* forever. The rebel is the one who will remain in *Jahannum* forever. For him, there is no way of salvation.

اِنَّ اللّٰهَ لَا يَغْفِرُ اَنْ يُّشْرَكَ بِهٖ وَ يَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَنْ يَّشَآءُ

"Verily Allah Ta`ala does not forgive (the sin of) ascribing partners to Him and He forgives every other sin of whomsoever He wishes."(an-Nisaa:48)

Allah Ta`ala sent Nabi ﷺ as a messenger and revealed the Qur'aan to him. Those who accepted him and lead their lives according to his teachings were termed believers. The believers are addressed in the Qur'aan,

"O Believers! [When you have accepted to be under Our rule; when you have made a pact of being loyal to Us; when you have resolved to lead your life according to Our divine law], inculcate taqwa within yourselves. [Lead your life with extreme caution. Be vigilant in not transgressing the laws of Allah Ta`ala.]"

When we plant a sapling, we undertake great pains to protect it, either from being eaten by an animal or from wilting due to severe heat or from drying up due to severe cold. It is watered according to its requirements and it grows and produces fruit only when it is carefully tended to. The creation of Allah Ta`ala takes benefit from its leaves, its branches, its flowers and its fruit. It becomes a tree of great value and benefit. But if it is not protected and nurtured, it will be destroyed and benefit no one.

Imaan is also a sapling, which has been planted within the heart. The reality of *Imaan* has been explained [in the previous lines] as *'the resolve to lead one's life according to …'*

It is of utmost importance to protect this sapling of *Imaan*. When a sapling is well guarded, it becomes firm and strong. This protection of *Imaan* is called *taqwa,* i.e. to protect the sapling of *Imaan* from the disobedience of Allah Ta`ala.

The sapling of *Imaan*

Just as it is necessary to protect a sapling from being destroyed by severe heat and cold, from wilting and from being eaten by animals and insects, it is imperative to protect one's *Imaan* from the disobedience of Allah Ta`ala. It is recorded in the *Hadeeth* that, just as iron rusts, *Imaan* also rusts. Therefore, keep on polishing and renewing your *Imaan*. جدّدوا إيمانكم (Renew your Imaan.)

The Sahaabah ﷺ asked: "O Rasulullah ﷺ! How do we go about polishing our hearts?"

Nabi ﷺ replied: "Recite لا إله إلا الله – *La ilaaha illallah* in abundance. Doing so removes the rust of the heart."

Just as clothes become dirty and need to be washed, houses need to be re-painted and utensils need to be cleansed. Similarly, negligence, an evil environment and sin also taint *Imaan*. And the method of protecting and renewing one's *Imaan* is to inculcate *taqwa*. If one's *Imaan* is not adorned with *taqwa*, it will dry up, rust and become corrupt. The reason is that every person has a *nafs* (inner-self) within him.

إن أعدى عدوك نفسك التي بين جنبيك

Indeed your most dangerous enemy is your nafs which is within you.

The second enemy who always accompanies man is *Shaitaan*.

اِنَّ الشَّيْطٰنَ لِلْاِنْسَانِ عَدُوٌّ مُّبِيْنٌ

"Most certainly Shaitaan is man's open enemy." (Yusuf:5)

Shaitaan's enmity for man is crystal clear, but his ways of expressing that enmity are very discreet. Very few people are versed and educated with this knowledge. It is crucial that we save ourselves from this enemy. Similarly, few people as well have the knowledge of the evils of the *nafs*.

The evils of the *nafs*

Hadhrat Moulana Ashraf Ali Thanwi Sahib رحمة الله عليه once mentioned: "During my childhood, I was my father's scribe and replied to his letters. He used to dictate them to me. Once, he used a word '*istimzaaj*' which means confirmation of an opinion being correct. It is of Persian origin. The meaning of the Arabic word is different. My father dictated this word to me because the custom at that time was to correspond in the Persian language. I did not know the meaning of the word, so I told him: 'It is possible that the addressee will not know the meaning of this word. Therefore use an easy synonym for it.'

"My father used an easier synonym. In reality, this was a ploy of my *nafs* to conceal my ignorance from my own father. It did not allow me to say that I did not know the meaning of the word. Instead, it prompted me to say that perhaps the addressee will not know the meaning. Ignorance is such a disease that a person is not prepared to admit it."

The *nafs* is undoubtedly our greatest enemy as mentioned in the Qur'aan. The traps of the *nafs* are very discreet. We know that it is evil but the ways it uses to expresses its evil is known only to a few and select people.

Similarly, *Shaitaan* is known to be our open enemy but only a few people know the methods he uses to express his enmity. We witness in the world how enemies plot to destroy one another. Sometimes, they tie a wire on the ground (to trip someone), sometimes pour boiling water on them, sometimes dig trenches and utilise various other methods. Many a time, an innocent person falls into the trap and is annihilated.

Allah Ta`ala also makes his own plans. Abraha took an army of elephants and marched towards Makkah Mukarramah, intending to destroy the Ka`bah Shareef. What was Allah Ta`ala's plan? Allah Ta`ala sent an army of small, clawed birds who carried stones in their beaks to destroy Abraha and his army. Where could Abraha

have ever fathomed that small birds, armed with stones which were like miniature atom bombs, would destroy his army? The stones fell on the soldiers' heads, went through their bodies and came out through their posteriors. They became: كَعَصۡفٍ مَّأۡكُولٍ *(Like devoured crops.)*. Abraha was unaware of the plan of Allah Ta`ala.

Similarly, we do not know what the *nafs* is plotting against us. But this much is known that the *nafs* is within us as mentioned in the *Hadeeth* "within you".

The strength of an external enemy can be learnt through spies and other forms of espionage, but an enemy who is within us cannot be seen. Thus, how are his strength and plots estimated? It is a very difficult task indeed.

Shaitaan also moves within the body of man. It is mentioned in a *Hadeeth*:

إن الشيطان يجري من الإنسان مجرى الدم

Verily Shaitaan moves about within man as blood [flows within man].

Thus, how can a person save himself from an enemy who is so skilled and well equipped? Why and how did this enemy become so well equipped?

Shaitaan's *du`aa*

It is mentioned in a *Hadeeth* that, when Allah Ta`ala had decided to send Aadam عليه السلام to the world and banished *Shaitaan* from *Jannah* with the collar of Allah Ta`ala's curse around his neck, *Shaitaan* made this *du`aa*:

"O Allah! My punishment was because of Aadam (عليه السلام). Allow me to live till the day of *Qiyaamah* (so that I may mislead mankind)."

No matter how dangerous an enemy can be, once he dies, the danger no longer remains. Hence, there is always the possibility that

through enemy's demise, peace and safety will prevail. However, *Shaitaan* had asked Allah Ta`ala for respite,

اَنۡظِرۡنِیۡۤ اِلٰی یَوۡمِ یُبۡعَثُوۡنَ

"O Allah! Grant me respite till the day all will be resurrected." (al-Hijr:36)

Shaitaan made this *du`aa* in order to escape death. When the trumpet will be blown for the first time, everyone will die. Thereafter, when it is blown for the second time, everyone will be resurrected. Thus *Shaitaan* begged Allah Ta`ala to allow him to live till the day of resurrection, in order to escape death. Allah Ta`ala's reply was:

اِنَّکَ مِنَ الۡمُنۡظَرِیۡنَ اِلٰی یَوۡمِ الۡوَقۡتِ الۡمَعۡلُوۡمِ

"You will certainly be granted respite till a known time, i.e. till the first blowing of the trumpet when everyone will die." (al-Hijr:37/38)

Shaitaan also asked Allah Ta`ala to grant him power over Aadam ﵇ and his progeny, since his banishment was due to Aadam ﵇. He was told: "You will be granted power over mankind by being able to move in his veins like blood."

Shaitaan then asked for more. Allah Ta`ala said: "Very well! When man cohabits with his wife, you will be allowed to cohabit also. When a man's sperm settles in his wife's ovary, your sperm will also settle in her ovary. When life will be given to man's foetus, life will be given to your foetus as well. When man's child will be born, your child will also be born. From then onwards your child will be given power over man's child."

It is mentioned in a *Hadeeth*:

صياح المولود حين يقع نزغة من الشيطان

At times, a child cries unexpectedly because of being poked by Shaitaan.

Shaitaan had promised:

قَالَ فَبِمَآ اَغْوَيْتَنِيْ لَاَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيْمَ ۝١٦ ثُمَّ لَاٰتِيَنَّهُمْ مِّنْۢ بَيْنِ اَيْدِيْهِمْ وَ مِنْ خَلْفِهِمْ وَعَنْ اَيْمَانِهِمْ وَعَنْ شَمَآئِلِهِمْ ؕ وَلَا تَجِدُ اَكْثَرَهُمْ شٰكِرِيْنَ

"O my Sustainer, because You had misled me, I shall wait in ambush for them on the straight path. I shall then attack them from the front, from the rear, from the right and from the left. You will then find most of them ungrateful i.e. they will be under my control." (al-A`raaf:16/17)

Thereafter, Aadam عليه السلام begged: "O Allah Ta`ala! You have granted *Shaitaan* power over me. Grant me a way of saving myself from him."

Man has been created weak.

"When *Shaitaan's* child will be given power over your child, we shall appoint an angel to protect your child."

Therefore, it is mentioned in the *Ahaadeeth* that angels drive away the *Shaitaan* from the child just as a person swats away flies from honey. If the person stops swatting, even for a few moments, the flies will totally devour the honey.

Similarly, if the angels do not prevent the *shayaateen* from attacking the child even for a few moments, they will attack him and wipe him out completely. May Allah Ta`ala protect mankind. *Aameen*.

Aadam's عليه السلام *du`aa*

Aadam عليه السلام asked for a greater form of assistance as well. Allah Ta`ala said: "The reward of every good action will be multiplied tenfold. If you commit a sin, I will pardon it. If I shall punish you for a sin, the punishment will be according to the sin (not multiplied by ten)."

Aadam عليه السلام then asked for an even greater form of reward.

Shaitaan made three *du`aas* and Aadam عليه السلام made three *du`aas* as well. Allah Ta`ala accepted his *du`aa* and said: "Whenever you and

your progeny will make *taubah* before death, I shall accept that *taubah*."

Shaitaan became depressed saying to himself, "My entire life's effort will be wasted. I shall make man commit sin upon sin, but if he makes *taubah* before passing away, all his sins will be forgiven and my entire effort shall be in vain."

Allah Ta`ala has sent man to this place of examination (the world), to this prison. He (man) is surrounded by difficulties and hardships. However, Allah Ta`ala has made arrangements for his protection. Man has many external enemies as well. Snakes, scorpions, wolves and lions are his enemies. Cholera, plague and other sicknesses are also his enemies. Open a book of medicine and you will find it replete with the various forms of ailments, which are the enemies of man.

Ponder and look around you and you will see the number of enemies that man has. If he experiences a pain in a tooth, he becomes restless. If he feels a pain in his heart or liver, he becomes agitated. If he is unable to pass urine, it causes him great inconvenience. Thus, this world is a place of test. Tests will come upon man from all directions.

However, Allah Ta`ala did not leave man helpless and desperate. Allah Ta`ala has promised to assist him as long as he fulfils his covenant to conduct himself in the correct manner. A poet once said:

کی محمد سے وفا تو نے تو ہم تیرے ہیں

یہ جہاں چیز ہے کیا لوح و قلم تیرے ہیں

Be faithful to Muhammad ﷺ and Allah Ta`ala will be yours.

What is this world? Everything will be yours.

Loyalty to Nabi ﷺ

If man is prepared to become loyal to Nabi ﷺ and lead his life according to the teachings of Nabi ﷺ, Allah Ta`ala's assistance will always be with him.

When he will sleep, who will protect him from his enemies? Allah Ta`ala is the one who will protect him. When he will eat different types of food, who will make this food acceptable to his system? Allah Ta`ala will make the food acceptable and beneficial to his system. Allah Ta`ala has created such machinery in the body, which extracts the nutrition from the food and makes it a means of strength for the body. Who does all of this? Allah Ta`ala does this.

We are sitting in this building with the roof suspended above us. Allah Ta`ala is the One who is keeping the roof above us. If Allah Ta`ala commands the roof to fall, it will fall immediately and no matter what arrangements are made to keep it suspended, it will be of no benefit. We move on the earth with ease, conducting our work and the earth does not cave in on us. Who is the being that has not allowed the earth to cave in? Allah Ta`ala is the Being who has not allowed the earth to cave in and destroy us. Allah Ta`ala has made the necessary arrangements for our protection.

Allah Ta`ala has sent His slave (man) as His deputy to the earth. Do you think that Allah Ta`ala will leave this slave of His, surrounded by enemies and other great creations of His, helpless and unprotected? Never! Allah Ta`ala will never allow something like that to transpire. Allah Ta`ala loves His creation.

Nabi ﷺ once asked the Sahaabah ؓ: "Can there be such a mother who will throw her child in a fire?"

The Sahaabah ؓ replied: "There can never be a mother who will throw her child in a fire."

Nabi ﷺ then said: "Allah Ta`ala's love for His creation is even greater than a mother's love for her child."

Allah Ta`ala will protect man. The life in this world is a few days of test. Whoever has taken the oath of loyalty to Allah Ta`ala and Nabi ﷺ should lead his life accordingly. If he commits a sin mistakenly, he will be forgiven. Even in the hereafter, there will also be a great door of forgiveness. However, we should make the resolution from our side that we shall lead our lives in conformity to the teachings of Nabi ﷺ.

Coming back to the point that *taqwa* protects *Imaan*, Allah Ta`ala states:

يَاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللهَ

"O Believers! Inculcate taqwa."

With *taqwa*, *Imaan* will remain protected and it will progress. The more a person brings *taqwa* into his life and adheres to the commands of Allah Ta`ala and abstains from sin, his *Imaan* will strengthen accordingly.

Incident of Hadhrat Abdullah bin Umar رضي الله عنه

Abdullah bin Umar رضي الله عنه was once in the jungle at midday and it was extremely hot. He sat down to partake of his meals. He saw a shepherd herding goats and invited him to partake of meals.

"Please excuse me for I am fasting," the shepherd answered softly.

"Why are you fasting in this extreme heat," queried Ibnu Umar رضي الله عنه in astonishment. "It is neither the month of Ramadhaan nor any date wherein fasting holds special virtue, like the 10th of Muharram, 15th Sha`baan or the 9th of Zul Hijjah."

"I am putting my *Ayyaam-ul-Khaaliyah* (free days) to use."

What is *Ayyaam-ul-Khaaliyah* (free days)? It is mentioned in the Qur'aan that it will be said to those obedient slaves of Allah Ta`ala who had underwent the difficulties of hunger and thirst (they fasted):

كُلُوْا وَاشْرَبُوْا هَنِيْٓـًٔا بِمَآ اَسْلَفْتُمْ فِي الْاَيَّامِ الْخَالِيَةِ

"Eat and drink with ease because of those actions which you performed in the days gone by [free days]." (al-Haaqqah:24)

The shepherd further explained: "My master has not tasked me with any difficult work today. I thought to myself that why should I let such a day go to waste. Let me use it to my advantage. Therefore I am fasting."

His rationale pleased Ibnu Umar ﵁, who appreciated good deeds and liked to reward those who performed good deeds.

"Very well, give me a goat to slaughter and I shall give you some of the meat," instructed Ibnu Umar ﵁.

"I am not the owner of the goats. I am a mere shepherd and a shepherd has no right to give away the owner's animals without his permission."

To test him, Ibnu Umar ﵁ casually said: "I am sure that your master does not count the goats every day. You can present this excuse that a wolf devoured a goat or a goat got lost. For a goat to get lost from such a large flock is not a far-fetched notion."

"And where is Allah Ta`ala?" snapped the shepherd. "I may be able to deceive my master, who is not present that a sheep got lost or was devoured by a wolf, but I am unable to deceive Allah Ta`ala who is present at all times." This was the consciousness of Allah Ta`ala that was embedded in his heart.

Ibnu Umar ﵁ was extremely impressed with his character. He found out who the master of this shepherd was, went up to him and bought the flock together with the shepherd. Ibnu Umar ﵁ thereafter went to the shepherd and informed him of this transaction.

"May Allah bless you in the flock," exclaimed the shepherd.

Ibnu Umar ﵁ then informed him that he had purchased him as well.

"May Allah Ta`ala bless you in this purchase of yours as well," the shepherd replied softly.

"I free you and give you this flock as a gift," disclosed Ibnu Umar ﷺ.

This person was a mere shepherd who did not have the authority to give away a single goat to anyone. Now he had become the owner of the entire flock. It is imperative that we develop within ourselves the consciousness that Allah Ta`ala is always watching.

An old woman's resolve

During the *khilaafat* of Umar ﷺ an old woman, who suffered from leprosy, used to make *tawaaf* of the *Ka`bah*. This inconvenienced and distressed many people. Umar ﷺ prevented her from making *tawaaf* and instructed her to remain at home. She acted accordingly. When Umar ﷺ passed away, someone came up to her and said: "The one who prevented you from making *tawaaf* has passed away. You may now go and make *tawaaf* without having any reservations."

"Umar ﷺ was not a man who was to be obeyed in his lifetime only and disobeyed after his death," she replied. "I shall therefore remain at home and not go to make *tawaaf*."

This was the state of her resolution. Though she had a great zeal to reap the rewards of making *tawaaf*, but due to the instruction and wisdom of the *Ameer-ul-Mu'mineen*, she did not go to make *tawaaf*.

When a Muslim has resolved to lead his life according to the teachings of Nabi ﷺ, it is of utmost importance for him to remain steadfast on this resolution. How can a person achieve this? By inculcating *taqwa* within himself.

A saint was once asked: "What is *taqwa*?"

He replied with a practical example: "*Taqwa* is the way a person will walk upon a pathway adorned with thorny plants on either side. He will carefully thread along this pathway, watching every

step of his, lest he should get scratched or his clothes will get caught in the thorns. This is *taqwa*."

It is vital to inculcate *taqwa* in our lives, in order to be obedient to Allah Ta`ala.

In the month of Ramadhaan, everyone educates himself with the laws pertaining to fasting and they exercise great caution in all their actions, lest their fast breaks. They do not gargle thoroughly whilst making *wudhu*. If they are requested by their wives to taste the gravy and see if the salt is enough, they blankly refuse. This very same precaution should be found in all the laws of *Deen*. We should ensure that we do not do anything that will displease Allah Ta`ala.

يَآيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ

"O Believers! Inculcate taqwa."

If we inculcate *taqwa*, our tree of *Imaan* will strengthen, produce fruits and spread its branches far and wide and we shall be blessed with *taufeeq* to perform good deeds.

It is narrated from Ibnu Umar ﷺ: لكل شيء معدن و معدن التقوى قلوب العارفين (Everything has a mine, and the mine of *taqwa* is the hearts of the *Aarifeen* [those who have recognised Allah Ta`ala]). Allah Ta`ala has blessed them with the treasure of *taqwa*. Whosoever sits in their company, pays careful attention to their teachings and adheres strictly to them, will also be blessed with *taqwa*.

The Sahaabah ﷺ sat in the company of Nabi ﷺ. The conditions that overcame them were such that they felt as though *Jannah* and *Jahannum* were before them. How did this condition arise? The company, of that person that you frequent, will have an effect on you. The level of Nabi's ﷺ *yaqeen* (conviction) was so high that Nabi ﷺ was not oblivious of the *aakhirah* (hereafter) even for a single moment. This effect fell on the Sahaabah ﷺ who used to sit in the company of Nabi ﷺ.

The grief a mother experiences on the death of her child is extremely great. If she sits in anybody's company, there is no need

for her to explain her grief to anyone. Those sitting in her company will automatically get affected.

Hadhrat Moulana Ilyaas Sahib رحمة الله عليه has said: "We have become accustomed to taking messages from the words of people, whereas words are a very weak means of getting the message across. It has a great possibility of being erroneous. The fundamental way of receiving a message is from the personality of a person."

He once mentioned: "I wrote a letter to Hadhrat Moulana Khaleel Ahmad Saharanpuri رحمة الله عليه informing him of my desire to spend time in his company."

"There is no need for you to come and stay in my company," advised Moulana Khaleel Ahmad رحمة الله عليه. "Being in my company or not is irrelevant. You will attain the same benefit"

When the resemblance with the *ahlullah* (friends of Allah) becomes a dominant factor in our lives, this is a very great achievement indeed. If our contact and link with the friends of Allah Ta`ala strengthens to such a level that we even resemble them in our physical appearance, then most certainly *taqwa* will enter our hearts.

If we do not attempt to inculcate *taqwa* in our lives, this will result in opening the doors to the disobedience of Allah Ta`ala. Just as *Imaan* strengthens with good deeds – it gets weaker by committing sins and it continues to weaken until a person remains a *mu'min* by name only. No sign of *Imaan* remains in him. Therefore, Allah Ta`ala has instructed us in this way: "O Believers! Keep your *Imaan* firm by inculcating *taqwa*,"

وَ كُوْنُوْا مَعَ الصّٰدِقِيْنَ

"And frequent the company of the pious."

Join the caravan

A caravan is travelling to a certain place. The people of the caravan are aware that their *ameer* (leader) is experienced and knows the route well. He knows where the road inclines and declines, which areas are dangerous and at which places their respective needs can be easily fulfilled. If a person joins this caravan, he will reach his destination with great ease.

If a person wants to proceed for *Hajj* on his own, his journey will be extremely difficult. However, if he joins a group of people who have been for *Hajj* several times, his journey will become very easy.

A person has accepted Islam today. To teach him how to make *wudhu* and how to perform *Salaah* on your own is difficult. However, if you take him to the *Musjid* and he practically sees how the *musallees* make *wudhu* and perform their *Salaah*, he will learn very quickly. Allah Ta`ala instructs us in the Qur'aan:

وَ كُوْنُوْا مَعَ الصّٰدِقِيْنَ

"And remain with the truthful."

Who are the truthful? The truthful are those whom Allah Ta`ala has blessed with truthfulness in their hearts. They have correct beliefs, which are the basis of *Imaan* and salvation. {Those fundamental beliefs that Allah Ta`ala had revealed upon Nabi ﷺ who then clarified it for our understanding.} They believe in the being of Allah Ta`ala and His qualities, as they ought to be believed. The truthful are those who also have truthfulness in their actions, character, lives and it is also evident on their tongues.

If we remain in the company of such people, Insha-Allah we will also be blessed with correct beliefs, excellent character, *taufeeq* to carry out good deeds and correct utilisation of the tongue. In due time, Insha-Allah, we shall be blessed with a high level of *taqwa* as well.

Forty days with the *Tableegh Jamaat*

A person is accustomed to using vulgar languages, not reading *namaaz*, drinking alcohol and perpetually quarrelling and fighting with people. He does not know Surah Fatihah, *Attahiyyaat* or any other *surah*. He joined the *Tableegh Jamaat* for forty days. After forty days, note the distinct difference in him. For forty days he refrained from drinking alcohol. Drinking alcohol is such a serious crime that the curse of Allah Ta`ala descends on such a person and the punishment for it is eighty lashes.

For forty days he refrained from swearing and speaking lies. It is recorded in a *Hadeeth* that when a person speaks lies, the angels run miles away from him because of the stench that emanates from his mouth. For forty days he did not swear. For forty days he made *wudhu* and performed *Salaah*. Not a single *Salaah* of his became *qadha* during the forty days. From where did these blessings arise? It arose as a result of spending forty days in the company of the pious.

My beloved brothers! Allah Ta`ala has sent a large group of people to this gathering. We do not know who from amongst this group holds a special position in the sight of Allah Ta`ala. We do not have the eyes to recognise who are the friends of Allah Ta`ala. Allah Ta`ala has sent this group, and Insha-Allah, this is a group of pious and truthful people.

Insha-Allah, by staying with them for a month, reformation of the heart, beautification of character and correction of actions will take place. Allah Ta`ala will protect us from evil habits. This gathering is an example of:

وَ كُوْنُوْا مَعَ الصّٰدِقِيْنَ

"Stay with the truthful."

The saints of the past used to make their disciples stay with them for forty days at a time and, during that period, they were subjected to great sacrifices. They stressed upon them to cure themselves from their spiritual maladies via unorthodox exercises.

For example, a person may have the malady of pride, whereas it is mentioned in the *Ahaadeeth* that whomsoever has an atom of pride within his heart will not enter *Jannah*. He will be flung into *Jahannum* until the pride is removed and thereafter will he only enter *Jannah*. Allah Ta`ala states in a *Hadeeth-e-Qudsi*:

الكبرياء ردائي

Pride is my upper-garment.

Whoever is proud is actually trying to snatch away the garment of Allah Ta`ala.

Remedy for pride

A saint had prescribed for a certain person afflicted with the malady of pride, to straighten everyone's shoes in the *khanqah*. This cured him of his malady. Another saint instructed another person, suffering from the same malady, to stand up after every *Salaah* and announce to the people: "Respected brothers! I am a very proud person. Please make *du`aa* that Allah Ta`ala cures me off this malady."

These actions are the choice of the saints. They prescribe whatever remedy they feel appropriate for a specific individual. Our opinion plays no rule in these remedies for spiritual maladies. Our duty is to hand over ourselves entirely to the saints and adhere strictly to their prescriptions.

If anyone is admitted to hospital to undergo an operation, he consumes what the doctor tells him to consume and abstains from whatever the doctor instructs him to abstain from. He does nothing without consulting his doctor. In the interim, if he goes through any difficulty, he bears it patiently because, he is convinced that whatever the doctor is doing is solely for his benefit.

Similarly, we should accept the remedies of our spiritual mentors without questioning them and having the full conviction that whatever treatment is prescribed, is for our benefit.

A certain *mureed* had reached the rank of *qurb-e-nawaafil*. *Qurb-e-Nawaafil* is the rank, which is attained by the performance of abundance of *nawaafil* (voluntary deeds). Through the blessings of the *nafl ibaadaat*, a person becomes so close to Allah Ta`ala that, as mentioned, Allah Ta`ala becomes his tongue by means of which he speaks, Allah Ta`ala becomes his legs by means of which he walks and Allah Ta`ala becomes his limbs by means of which he performs his actions.

This *Hadeeth* means that, whatever he says, whatever actions he conducts everything pleases Allah Ta`ala. Sometimes whatever these people utter becomes a reality.

Are you blind?

Once this *mureed* was sleeping and someone had entered to sweep the room. While sleeping, the broom struck the *mureed* who awoke and angrily said: "What is the matter? Are you blind?"

The moment he said this, the person sweeping became blind. The *mureed* went and informed the *shaikh* of what had transpired.

"Why did you utter such a statement?" reprimanded the *shaikh*.

"I lost my temper," the *mureed* acknowledged.

"What remedy do you think is required" the *shaikh* enquired.

He replied that whatever the *shaikh* suggested.

"You will now be in charge of all his needs. You will take him to the toilet, help him to make *wudhu*, take food for him and see to his needs at all times."

During the latter part of the night, the *mureed* awoke to perform *tahajjud Salaah*. He had just started his *Salaah* when the blind person expressed his need to relieve himself. The *mureed* was forced to complete his *Salaah* and take him to the toilet. After a while, the *mureed* sat down to make *zikr* and the blind person now expressed his need to make *wudhu*. *Khidmat* (serving) of the blind person had

resulted in an interruption to the *mureed's ma`mulaat* (daily practices) causing him a great deal of distress.

When the *shaikh* had seen that he had been cured of his malady, he instructed the blind person to find out where the *mureed* was sleeping and to strike him again whilst he was asleep. The blind person did as he was instructed and the *mureed* awoke and said: "Open your eyes and walk," and in so saying, the sight of the blind person was restored by Allah Ta`ala.

Test of character

A special benefit of staying in such a large gathering is that reformation of the character takes place. A person's name was once mentioned in the presence of Hadhrat Umar ﷺ. Hadhrat Umar ﷺ asked the opinion of those around him regarding the said individual. They praised him and said that he was a good person. Hadhrat Umar thereafter asked them if they had ever travelled with that person, did any dealings with him or had been his neighbour. They replied in the negative. Hadhrat Umar ﷺ then said: "Perhaps you all had reached this conclusion due to seeing him engaged in some *nafl ibaadat*."

There are only three ways of gauging the true character of a person. Firstly, by travelling with him, where generally everything goes against a person's temperament. Secondly, by being his neighbour, where one can be observed day and night. Thirdly, through financial dealings. His honesty, truthfulness and trustworthiness will be tested. Thus, by staying together in this gathering, great reformation of one's character will take place.

The gist of the *aayat* is that it is obligatory on that person who has resolved to lead his life according to the teaching of Nabi ﷺ, to inculcate *taqwa* in his life. We can inculcate *taqwa* within ourselves by staying in the company of the truthful. Allah Ta`ala, through His grace and mercy, has made it easy for us to be in the company of the pious. We must value this opportunity. May Allah Ta`ala grant us *taufeeq*. *Aameen*.

Discourse 9

The passion of our Akaabir for Deeni knowledge

نحمده و نصلي على رسوله الكريم

The *buzurg* and the yogi

A *buzurg*, who lived in Delhi, trained his disciple in the field of spirituality. The *buzurg* prescribed various *azkaar* and other rigorous spiritual exercises for. When the disciple attained competence in this field, he sent him to Multan to preach Islam. The disciple set off with great fervour, zeal and enthusiasm. Whilst on his journey, he reached Paanipat, which was on the way to Multan.

In Paanipat, there was a *yogi* who used to spiritually attack the hearts and the Imaan of Muslims passing by. This *yogi* could perform supernatural feats. Thus, when the disciple neared Paanipat, the *yogi* became aware of it and launched an attack on his heart but failed dismally. The *yogi* confronted the disciple, and asked: "Who are you? Where are you going? What do you say?"

"I am a Muslim. I am going to Multan and I say *La ilaaha illallah*." When the disciple said, "*La ilaaha illallah*," he focused on the *yogi's* heart resulting in him becoming insane. The *yogi* fled in haste and advised whomever he met, "Do not go there! Do not go there! There is a Muslim who is reciting *La ilaaha illallah*. Do not listen to this *La ilaaha illallah* of his."

Hence, this very person, who tried to become an obstruction to *Deen*, became a means of spreading the *kalimah*.

On the other hand, the *buzurg* in Delhi, learnt of this incident and became displeased. The disciple also perceived that something was amiss. The spiritual effulgence emanating from his heart had decreased. Therefore, instead of proceeding on his mission, he returned to his spiritual mentor who reproached him: "I had sent you to preach Islam in Multan, not on the way to Multan."

He kept him in his company for another 40 days and thereafter sent him to Multan, emphasising on preaching Islam in Multan only.

The disciple followed his instructions and went to Multan where 80 000 people accepted Islam at his hands.

Subsequently we observe that the understanding and attitude of the Muslims of the past eras was unique. Whatever strength or capability one possessed, be it physical strength, mental, spiritual ability, financial dominance or status, every quality or possession was used for the benefit of *Deen*. This world is not a place of enjoyment, comfort or luxury. It is a place of serving the *Deen* of Allah Ta`ala. Enjoying comforts and luxuries are reserved for the hereafter.

Today, our misconception is that every boon and favour of Allah Ta`ala is solely for us. We feel we have the right to enjoy ourselves. And in this delusion we have forgotten our responsibilities. The bounties bestowed upon us by Allah Ta`ala are ordained to assist us in fulfilling these responsibilities. However, enjoyment and pleasure have become our primary objectives and that which is our primary duty has been forgotten.

In whichever walk of life we may be engaged, we must endeavour to spread the *Deen* of Rasulullah ﷺ to the best of our ability. Wherever we may be, whoever we may be, everyone should take advantage of every opportunity to disseminate *Deen*: amongst one's wife, children, relatives, friends and the general community. We must be constantly uttering these words that this is Rasulullah's ﷺ teaching for this action and that is Rasulullah's ﷺ teaching for that action.

Hadhrat Moulana Ashraf Ali Thanwi رحمة الله عليه once came to Saharanpur for a certain treatment. Shaikh-ul-Hadeeth Moulana Zakariyya Sahib رحمة الله عليه arranged for some *talbeenah* (a type of medicinal food) to be prepared for Moulana Thanwi رحمة الله عليه. He sent the food together with a letter advising, "I am saying this merely to put your mind at ease. I had informed your doctor of the detailed ingredients of this *talbeenah* and he assured me that it will not affect your health in any way. Encouragement for eating such food is also

mentioned in the *Hadeeth* because, it strengthens the heart. Please accept and partake of it."

Shaikh-ul-Hadeeth رحمة الله عليه informed Hadhrat Thanwi رحمة الله عليه of its benefit, its harmlessness and the *Deeni* point relevant to it, i.e. the encouragement in the *Hadeeth* for eating such food. Shaikh-ul-Hadeeth did not mention the *Deeni* point because Hadhrat Thanwi was unaware of it. No, Hadhrat Thanwi was an ocean of knowledge. Rather, Shaikh-ul-Hadeeth رحمة الله عليه just mentioned it because this was his 24 hour occupation, i.e. continuously spreading the knowledge of *Deen*, thereby ensuring that the mind is moulded in the light of knowledge. Hence, whatever actions are performed, are conducted in the light of knowledge.

Food for thought

Hadhrat Thanwi رحمة الله عليه read the letter and replied, "My beloved friend! In the zeal of your love, you have forgotten to abide by basic principles. From the very beginning, you have mentioned the *Hadeeth* to me. I now fear that, if I dislike this *talbeenah*, I will dislike something, which has been encouraged in the *Hadeeth*. It would have been better and more comforting to me if I partook of it first then, had I liked it, you mention the *Hadeeth* to me. Now if I dislike something encouraged in the *Hadeeth*, what will be the consequences? I have therefore kept aside your gift and sent this letter and a blank page to you, anticipating a reply."

Hadhrat Thanwi did not return the gift, taking into consideration Shaikh-ul-Hadeeth's feelings. We understand that these people had such value for the *Hadeeth* of Rasulullah ﷺ that they could not even tolerate having a dislike for something encouraged in the *Hadeeth*.

And yet people have the audacity to say that such luminaries show disrespect to Rasulullah ﷺ. Think for yourself! Is it possible today to find anyone who values and respects *Ahaadeeth* as much as they did?

Shaikh-ul-Hadeeth رحمة الله عليه counter-replied: "Hadhrat! As far as the food being delicious or unappetising, this depends on the expertise of the cook. An expert cook can make a simple meal sumptuous, whereas an incompetent cook can make an expensive dish unpalatable. If the meal is not enjoyable, blame it on the cook's inability to prepare it properly. The second point to bear in mind is that the *Hadeeth* declares such food to be beneficial, not appetizing. Just as medication may be beneficial in removing an illness, at the same time it may be unpleasant in its taste. A third point to keep in mind is that it is mentioned in one *riwaayat* (narration): يكره المريض (The sick person will dislike it). Therefore, partake of it without any apprehension."

Hadhrat Thanwi رحمة الله عليه thereafter partook of it but did not comment whether it was appetising or not.

Just the two of us

Our pious predecessors were imbued with the fervour for acquiring knowledge. They kept the *Ahaadeeth* before them and desired to practise on each one. Once, someone sent a plate of food to Shaikh-ul-Hadeeth رحمة الله عليه. The instruction was to partake of it and distribute it amongst those present with him. Shaikh-ul-Hadeeth had it distributed and at the end only Shaikh-ul-Hadeeth and the person distributing the food were left.

"Now only me and you remain," Shaikh-ul-Hadeeth remarked.

What was the intention of this statement from Shaikh-ul-Hadeeth رحمة الله عليه? It was to conform to the action of Rasulullah رحمة الله عليه.

On one occasion, someone gifted a bowl of milk to Rasulullah ﷺ. Hadhrat Abu Hurairah ؓ, who was suffering from starvation, thought to himself that this bowl would be sufficient for me only. Rasulullah ﷺ asked Hadhrat Abu Hurairah ؓ to call the *Ashaab-us-Suffah* to partake of the milk.

Rasulullah ﷺ then instructed Hadhrat Abu Hurairah ؓ to serve them. Through the miracle of Rasulullah ﷺ, everyone drank to their satisfaction from this one bowl of milk until Rasulullah ﷺ and Abu Hurairah ؓ were left. Rasulullah ﷺ then said: "Only me and you are left."

Such was their adherence to the *Sunnah*. They had the knowledge for every aspect of *Deen* at their fingertips.

A sweet bargain

Moulana Thanwi رحمة الله عليه had many pre-conditions for accepting gifts. He did not accept gifts in a hurry. However, there were some exceptions to the rule. Once, someone brought a small amount of red sugar and offered it as a gift to Moulana Thanwi رحمة الله عليه. Moulana accepted it and distributed it amongst those who were present.

Thereafter, this person expressed his desire of becoming a *mureed* of Moulana. Moulana replied that, this was not in conformity to the rules of becoming a *mureed*. He acknowledged that he was ignorant, of the rules but his sole desire was to be accepted as a *mureed*. Moulana refused his request.

"Very well. I want my sugar back," he disclosed.

"Was this the reason for giving the sugar?" Moulana Thanwi رحمة الله عليه queried.

He replied in the affirmative.

"Why did you not say so?"

"You did not ask, that is why I did not inform you," he quipped.

"Very well. How much was the sugar?'

"I do not want the cash value," he revealed. "I want the very same sugar which I had given to you."

Seen that he was in an inescapable situation, Moulana initiated him as a *mureed*. He then asked for some *zikr* to be prescribed to him. Moulana prescribed some *zikr* for him, whereas it was Moulana's rule that *zikr* was not prescribed at the very inception of *bay`at*. Thereafter, he requested to be given a personal possession of Moulana's as a blessing. Moulana رحمة الله عليه gave him a *tasbeeh*. He then asked for the privilege of making *khidmat*. Moulana stretched out his leg and after massaging it for a while, he departed. Moulana later commented on this episode.

"He was very fortunate that all his demands were met," exclaimed Moulana.

Cool as a cucumber

Once, a farmer brought a cucumber as a gift for Moulana Thanwi رحمة الله عليه.

"Why did you not ask me for permission before presenting this gift?" demanded Moulana.

He acknowledged his error.

"What do you think is a suitable punishment for this error?" asked Moulana.

"Whatever Moulana suggests," he replied softly.

"At that point is a notice outlining the rules of presenting a gift," Moulana said, pointing towards a pillar. "Go read it and then return and ask me permission for presenting a gift. If I give you permission, you may present the gift."

"But I have already read that notice," he argued.

"Now you have annoyed me," scolded Moulana.

He acknowledged his mistake again and Moulana asked him to affix an appropriate punishment, to which he replied, "Whatever Moulana suggests."

Moulana رحمة الله عليه instructed him to take his cucumber and return home. Thereafter, return to the *khanqah*, request his (Moulana's) permission for presenting a gift and present it if he is given the consent to do so.

"How must I go all the way back to my farm and then come all the way back to the *khanqah*?" he objected.

Moulana frowned. "Now you have upset me even further."

"I have erred," he admitted.

As a punishment, Moulana told him to take his cucumber and go home, never to return. He picked up his cucumber, made *salaam* and walked out. Moulana merely replied to his *salaam*.

Sweet talk

Some of those who were given permission to present gifts, used to behave strangely as well. One individual came as a guest to the *khanqah*. At that time, there was no station in Thanabawan, and one had to disembark at Jalalabad. He hired a servant to transport three earthenware jars to the *khanqah*. When they reached the *khanqah*, a dispute broke out between the two regarding the payment for the service rendered. This person wanted to give a lesser amount than the servant was asking for. Eventually, they settled on a price. Moulana Thanwi رحمة الله عليه came to the door, greeted and shook his hands. The person presented the three jars to Moulana.

Moulana رحمة الله عليه asked, "What is this?"

"This is *Baalu shaahee* (a type of sweetmeat) which I have brought for you as a present," he smiled.

"Did you ask for permission?"

He replied in the affirmative. Moulana asked for the proof. He produced a piece of paper, the contents of which were: "I desire to have delicious *Baalu shaahee* prepared to present to Moulana. Please

allow me to bring some," to which Moulana رحمة الله عليه had replied: "I give permission for three pieces only."

"I had permitted only three pieces," Moulana pointed out.

"These are only three pieces," he beamed. "I had asked the confectioner to prepare three pieces of *Baalu shaahee*, each piece being as big as an earthenware jar. It was my heartfelt desire to present a larger amount of *mithaai* (sweetmeat) to Moulana, but Moulana had restricted it to three pieces. The solution which I came up with, in order to fulfil my desire and at the same time abide by Moulana's restriction, was to make each piece as big as an earthenware jar."

Cut the long story short

An *aalim* used to write very lengthy letters concerning his reformation. Moulana Thanwi رحمة الله عليه prohibited him from communicating with him, in the future via letters that were longer than three lines. The *aalim* wrote the next letter, just as lengthy, on a piece of paper extended in breadth, in three lines.

"See what he has understood my letter to mean!" Moulana sighed.

Moulana did not read his letter and wrote back stating that each line should be as long as a nose. An individual who was present at that time, remarked, "Specify also that it should not be a foot long. I say this because if he writes a letter, which is a foot long, it will still be okay because Moulana did not affix a length for the nose. Just now he may write a letter with each line as long as an elephant's nose and this will make the matter more serious."

Hadhrat Thanwi رحمة الله عليه and Hadhrat Madani رحمة الله عليه

These types of incidents used to occur frequently. However, there were exceptions to Moulana's rules. Once, someone asked Moulana

Husain Ahmad Madani رحمة الله عليه to describe his very first journey to Thanabawan and what had transpired.

"The train reached the station at night," Moulana narrated. "I placed my bedding on my head and went from Jalalabad to Thanabawan. I enquired where the *khanqah* was and knocked on the door."

"Who is there?" cried the caretaker from behind the door.

"Husain Ahmad," I responded.

"The rule of the *khanqah* is that once the door is closed at night, it will not be opened until the morning," and in so saying, the caretaker retired to his room.

"I thought to myself that where can I go now? I am not acquainted with anyone here. Eventually, I found out where Moulana Thanwi's رحمة الله عليه house was, spread out my bedding in front of his door and lay down to sleep. In the morning, whilst rolling up my bedding, Moulana opened the door and asked: "Who is there?"

"Husain Ahmad."

"What are you doing here at this part of the morning?" Moulana asked, puzzled.

I related the events that transpired during the night. He took me to the *khanqah* and explained to the *khaadims* that I was excluded from the rule. The door should be opened for me whenever I arrived."

Thus, there were a few people who were excluded from Moulana Thanwi's رحمة الله عليه rules. Those who were not excluded, however, were dealt with very differently.

Moulana was once very angry with someone. As a way of reformation, Moulana expelled him from the *khanqah* and instructed a *khaadim* to remove his luggage. Another person, who had previously spent lengthy periods in the company of Moulana, had

just arrived. He felt sorry for the person being expelled and said to the *khaadim*, "What is this? How can you take him out of the *khanqah* with his luggage?"

The *khaadim* informed Moulana of this person's statement. Moulana instructed the *khaadim* to help him out of the *khanqah* as well.

"Did he come here for his reformation or mine?"

The gift watch

Once, Moulana Khaleel Ahmad Saharanpuri رحمة الله عليه and Moulana Thanwi رحمة الله عليه were travelling by train. They stopped at a certain place and one of Moulana Thanwi's رحمة الله عليه *khaadims* who resided there, presented him with a watch as a gift. A little while later, when they were alone, Moulana Saharanpuri رحمة الله عليه said to Moulana Thanwi رحمة الله عليه, "If you do not require that watch, will you sell it to me?"

"Hadhrat, I belong to you and my possessions belong to you. Why are you even mentioning about purchasing it? I present it as a gift to you," Moulana Thanwi رحمة الله عليه answered.

"Since I have already initiated the sale, it cannot be given as a gift now as it can be construed to be a very subtle way of asking for it," Moulana Saharanpuri رحمة الله عليه pointed out. "If you had given it to me before my offer to purchase it that would have been a different matter."

After some discussion, a price was fixed and Moulana Saharanpuri رحمة الله عليه purchased the watch.

This entire transaction, however, did not remain a secret. Somehow the wind seemed to have spread the news. Nowadays, news is spread via airwaves through the radio. The news of the deal reached the ears of the person who had originally given the watch to Moulana Thanwi رحمة الله عليه.

"If I wanted, I could have presented some cash to Moulana Thanwi رحمة الله عليه. The whole purpose of giving the watch was so that Moulana could use it," he lamented.

The sorrow of this person reached the ears of Moulana Thanwi رحمة الله عليه. Thus, Moulana approached Hadhrat Saharanpuri رحمة الله عليه and respectfully asked, "Moulana! Could you please return the watch which I had sold to you?"

"Was there an option in the sale?" queried Moulana Saharanpuri رحمة الله عليه.

Moulana Thanwi رحمة الله عليه replied in the negative but informed Moulana Saharanpuri رحمة الله عليه about the sorrow expressed by his friend.

"Was the condition made in the sale that if the one who had given the gift was unhappy, the watch must be returned?" added Moulana Saharanpuri رحمة الله عليه.

Moulana Thanwi رحمة الله عليه again replied in the negative upon which Moulana Saharanpuri رحمة الله عليه stated that the deal was then complete.

"Since the deal is complete, let us now cancel it," Moulana Thanwi suggested.

"In order to cancel the transaction, both parties need to be happy and I am not pleased with this proposal. So this deal cannot be cancelled."

"Hadhrat, you are my senior," pleaded Moulana Thanwi رحمة الله عليه. "Seniors usually show a lot of kindness to their juniors. Please be kind to me and return the watch."

What was the reasoning behind this statement? Moulana Thanwiرحمة الله عليه realised that he was not progressing in terms of principle, so he began to exploit the bounds of friendship.

"Certainly, I would have returned the watch to you," assured Moulana Saharanpuri رحمة الله عليه. "But my friend made me his proxy to buy a watch for him. I purchased this watch from you with the intention of purchasing it for him. He made me a proxy in so far as purchasing it, not selling it. Therefore, I have no right to cancel the deal and return the watch to you."

The next day in the *majlis*, when the *khaadim* had arrived, Moulana Saharanpuri رحمة الله عليه returned the watch to Moulana Thanwi رحمة الله عليه.

"Hadhrat, what about the explanation you had given me yesterday about not having the right to cancel the deal?" Moulana Thanwi رحمة الله عليه asked, baffled.

"The matter is as I had stated. However, I have complete confidence in my friend that, if I inform him of my action, he will not become displeased."

Whatever factors were discussed amongst our pious predecessors were always linked to *`ilm*. From this single anecdote, how many *masaa'il* can be extracted! An important etiquette of presenting a gift was learnt from this incident, i.e. the giver should not become displeased with the decision taken by the recipient because he has the volition to do as he pleases with the gift. When people listen attentively to the anecdotes of our pious predecessors, they gain tremendous benefit.

Hadhrat Raipuri رحمة الله عليه and Shaikh-ul-Hadeeth رحمة الله عليه

Once, Moulana Raipuri رحمة الله عليه came to Saharanpur. It was the period of struggle for political power between the Majlis-e-Ahraar and the Muslim league. Moulana Habeeb-ur-Rahman Ludhyanwi رحمة الله عليه, leader of the Ahraar had also arrived. A *khaadim* of Moulana Raipuri رحمة الله عليه, who was a resident of Baht and a supporter of the

Muslim League, entered the room. Moulana Raipuri رحمة الله عليه stood up out of respect for him. Shaikh-ul-Hadeeth Moulana Zakariyya رحمة الله عليه also stood up. (At that time he was able to walk easily.)

This *khaadim* paid no attention to Moulana Habeeb-ur-Rahman رحمة الله عليه nor did he shake hands with him. He completed his work with Moulana Raipuri رحمة الله عليه and left. Afterwards, Moulana Habeeb-ur-Rahman رحمة الله عليه said: "I think I have erred. When such a *buzurg* stood up out of respect, I should have also stood up. The point that prevented me from doing so was a *Hadeeth* of Baihaqi which states that whoever humbles himself before a wealthy person, a portion of his *Deen* is destroyed."

Shaikh-ul-Hadeeth رحمة الله عليه remarked: "It is mentioned in another *Hadeeth*:

إذا جاءكم كريم قوم فأكرموه

When an honourable person of a community comes to you, then honour him."

Moulana Habeeb-ur-Rahman رحمة الله عليه then said, "Hadhrat, there seems to be a contradiction between these two *Ahaadeeth*. How do you reconcile between them?"

Shaikh-ul-Hadeeth رحمة الله عليه requested Moulana Raipuri رحمة الله عليه to elucidate on this matter. However, Moulana Raipuri رحمة الله عليه insisted on Shaikh-ul-Hadeeth رحمة الله عليه explaining the matter and reconciling between the two *Ahaadeeth*. Shaikh-ul-Hadeeth رحمة الله عليه agreed to reconcile between the two *Ahaadeeth* on condition that Moulana Raipuri رحمة الله عليه freely criticises his answer if need be.

"If the answer is correct, how can I say that it is incorrect?" objected Moulana Raipuri رحمة الله عليه. "I shall have to agree with it."

Shaikh-ul-Hadeeth رحمة الله عليه then explained, "The Hadeeth of Baihaqi states:

من تواضع لغني لغنائه ذهب ثلثا دينه

Whoever humbles himself for an affluent person due to his affluence, two-thirds of his Deen has been ruined.

One *Hadeeth* uses the word '*tawaadhu*' (to humble oneself) and the other has the word '*ikraam*' (to honour someone). Humility is an action related to the heart. The heart has been created to humble itself, subjugate itself to Allah Ta`ala alone. As far as honouring someone is concerned, that is related to the external limbs. Therefore, humbling oneself and honouring someone are two totally different actions. Thus no contradiction remains between the two *Ahaadeeth*." All were extremely happy with this answer.

"I become so elated whenever I am able to reconcile between two apparently contradictory *Ahaadeeth* that I do not experience such elation in anything else," admitted Shaikh-ul-Hadeeth رحمة الله عليه.

This is what an *aalim's* outlook towards *Deen* should be. At every moment of our life, be it whilst walking, talking, sitting or eating, at every juncture, we must discuss *`ilmi* points and then point out the practice of Rasulullah ﷺ for that specific action. The result of this will be that the lifestyle of Rasulullah ﷺ will always be in front of us and we will realise that we have been created to lead our lives only in the manner shown to us by Rasulullah ﷺ.

Moulana Thanwi رحمة الله عليه has written that the aim of sitting in the company of the pious is not to gain knowledge but rather the drive to practise upon knowledge acquired. Moulana Gangohi رحمة الله عليه has written that when Ulama take *bay`at* at the hands of one who is not an *aalim*, their aim is not to learn *masaa'il* from him. No! Their aim is that the knowledge, which they had gained and were not practicing upon due to the laziness of their *nafs*, will become easy to practise after establishing contact with a friend of Allah Ta`ala.

Hadhrat Gangohi رحمة الله عليه and Haji Imdaadullah رحمة الله عليه

On one occasion, Hadhrat Gangohi رحمة الله عليه was a guest at Haji Imdaadullah's رحمة الله عليه place in Makkah Mukarramah. Haji Sahib رحمة الله عليه accepted an invitation to attend a *meelaad*. He extended the invitation to Moulana Gangohi رحمة الله عليه who declined in an extremely beautiful manner: "Hadhrat, in India we prevent people from attending *meelaads* because of the evil practices that take place. Here, the *meelaads* are not contaminated with these evil practices. Unfortunately, people will not look at this point. If the people of India learn about this, they will say, 'Here in India he stops us from attending *meelaads*, but there in Hijaaz he himself attends with his *Shaikh*.' Therefore, please excuse me from attending the *meelaad* with you."

Haji Sahib رحمة الله عليه attended the *meelaad*.

"Moulana," he remarked upon his return. "I would not have experienced such happiness by you accompanying me like the happiness I had experienced in you excusing yourself."

When Haji Sahib رحمة الله عليه had left for the *meelaad*, one of Moulana's *khaadims* had surreptitiously followed him.

"Had Moulana رحمة الله عليه seen the practices prevalent at that *meelaad*, he would not have prevented it from taking place," he disclosed upon his return.

Moulana Thanwi رحمة الله عليه has commented on this matter: "This entire matter is based upon a principle wherein Imaam Abu Hanifah رحمة الله عليه and Imaam Shaafi`ee رحمة الله عليه differ. Imaam Abu Hanifah رحمة الله عليه says that if evil practices are introduced in an act of worship, which is *mustahab*, then it ceases to remain *mustahab* – it becomes *makrooh*. Imaam Shaafi`ee رحمة الله عليه says that such an action will still remain *mustahab*. However, the evil practices introduced in it must

be removed. Thus, Moulana Gangohi رحمة الله عليه had chosen the view of Imaam Abu Hanifah رحمة الله عليه that such evil practices had entered into the *meelaad* gatherings that emancipation from them is difficult. Therefore it becomes *makrooh*.

On the other hand, Haji Sahib رحمة الله عليه chose the view of Imaam Shaafi`ee رحمة الله عليه that it remains *mustahab*. However, it should be cleansed of the evil practices introduced in it. It is therefore written in the *kitaabs* that, in principle, these gatherings are correct but the additions made to them are incorrect and to stay away from them is practically impossible."

Tawakkul

Moulana Madani رحمة الله عليه once narrated the following incident: "At one stage, my elder brother was the scribe for Moulana Gangohi رحمة الله عليه. Moulana رحمة الله عليه was once stationed in Bhawalpur when a person wrote to Moulana expressing his desire to resign from his work and spend time in Moulana's company. Moulana Gangohi رحمة الله عليه prohibited him from doing so. My brother asked: "Hadhrat, why are you prohibiting him from doing so? Will it not benefit him?"

"Certainly there is benefit in coming and sitting in seclusion," explained Hadhrat Gangohi رحمة الله عليه. "However, by seeking permission to do so indicates that seclusion will not benefit him at this present moment in time."

Moulana Nanotwi رحمة الله عليه once asked Haji Sahib رحمة الله عليه, "Working and earning is contrary to *tawakkul*. Should I leave my work?"
"When you do not have the need to ask, then leave your work," advised Haji Sahib رحمة الله عليه.

Moulana Thanwi رحمة الله عليه has explained that asking is an indication of doubt, and doubt is proof that one's *tawakkul* is incomplete.

Anyway, the point of this talk is that the disposition of our pious predecessors was an *`ilmi* one, such that they were very vigilant in observing the *Sunnah* in all spheres of life. May Allah Ta`ala bless us all with the *taufeeq* to lead our lives in accordance to the *Sunnah* as well. *Aameen*.

Discourse 10

The Rights of Rasulullah ﷺ

نحمده و نصلي على رسوله الكريم ، أما بعد :

أعوذ بالله من الشيطن الرجيم بسم الله الرحمن الرحيم

اِنَّ اللّٰهَ وَمَلٰٓئِكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ ؕ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَسَلِّمُوْا تَسْلِيْمًا

Shower of love

To recite *Durood* upon Rasulullah ﷺ once is *fardh-e-`ain* (obligatory upon every individual). Ulama are unanimous on the opinion that to recite *Durood* once in a lifetime is *fardh-e-`ain* due to the command of the Qur'aanic *aayat*. Thereafter, to recite *Durood* whenever one mentions or hears the name of Rasulullah ﷺ is *waajib*.

There are two views of the *fuqahaa* concerning reciting *Durood Shareef* if Rasulullah's ﷺ blessed name is repeated several times, for example in a *bayaan* or in a lesson of *Hadeeth*. One view is that to recite *Durood* once is *waajib*. {Similar to performing only one *Sajdah-e-Tilaawat* when reciting an *aayat* of *sajdah* several times.} The second view is that it is *waajib* to recite *Durood* every time the name of Rasulullah ﷺ is mentioned.

There is leniency in the first view, whilst caution is being exercised in the second view. However, the dictates of reverence should ensure that *Durood* be recited every time the name of Rasulullah ﷺ is mentioned.

Allah Ta`ala, the angels and mankind, all recite *Durood* on Rasulullah ﷺ. The Ulama have discussed at great length whether the *Durood* and *Salaam* of all the specified parties is the same or not. When *Durood* is attributed to Allah Ta`ala, the meaning is different, when attributed to the angels, the meaning is also different and when attributed to man, the meaning is different as well.

Whatever the different meanings may be, the primary point is that it is incumbent upon everyone to recite *Durood* upon Rasulullah ﷺ. Hadhrat Moulana Fadhl-ur-Rahman Ganj Muradabadi رحمة الله عليه

has translated *Durood* as the shower of Allah Ta`ala's love on Rasulullah ﷺ.

The gist of *Durood* is beseeching Allah Ta`ala to shower His complete mercy and peace of both the worlds on Rasulullah ﷺ. It is a *du`aa* for Rasulullah ﷺ.

In earlier eras, it was customary upon everyone, be he rich or poor, a professional or an ordinary labourer, to make *du`aa* for the king. Shaikh Sa`di رحمة الله عليه used to make the following supplication:

"O Allah, protect me with Your special glance of mercy from the evil glance of Shaitaan. O Allah, make me a true servant of Yours in this dunya by gracing me with the taufeeq to obey Your commandments. Keep me steadfast on taqwa and piety. Fulfil all my ambitions of this world and the next. Allow me not to be concerned about Your enemy. Let me not be harmed with the passage of time."

There was once a *qaadhi* (judge) in a certain village who in his fervour for the propagation of *Deen*, commanded the people of the village to perform *Salaah* and threatened to ex-communicate anyone who did not perform their *Salaah*. Thus, the people began to perform their *Salaah*.

Salaam to the king of kings

In the Haram Shareef, I had once seen the king arriving to make *tawaaf*. At that time, Saudi Arabia's relations with Egypt were good. Hence, when the king arrived, all the Egyptians began to make *du`aa* for him: "May Allah Ta`ala assist you. May Allah Ta`ala help you!"

For whomsoever you have a deep attachment and reverence towards, your *du`aa* and respect for him will be accordingly. Rasulullah's ﷺ rights over us are innumerable. For whom were the skies, the earth, the moon, sun and stars, the winds, plants and different animals created?

Had it not been for the creation of Rasulullah ﷺ, nothing would have been created. Whatever came into existence was solely due to

the blessings of Rasulullah ﷺ. Shaikh Akbar has mentioned that Rasulullah ﷺ was the master of existence.

Furthermore, he has written that the substance used to create the heart is more refined and delicate than the substance used to create the body. The sense and perception of the various limbs of the body are different. The sense of the foot is different from the rest of the limbs. One can walk on stones, hot sand and sometimes even on thorns.

The physical exertion that can be accomplished with the leg is greater than the physical exertion that can be accomplished with the hand. The endurance of the leg is greater than that of the hand. The hand as well can endure certain difficulties.

The eye, in comparison, is so delicate that it cannot even endure a spec of dust and the heart is the most refined of all the organs. The legs have a limited capability. After walking for a while, they tire. The hand as well has a limited capability. It can carry up to a certain amount of weight and no more. A person's voice can travel up to a certain distance and no further. The limitation of one's sight is very profound.

These are all the external faculties but the heart, embedded in the body, is the king of all the limbs and the most powerful organ. The power of the heart is greater than that of the limbs. The eyes can see till the sky, whereas the heart can reach beyond that. It can traverse up to the *Lauh-e-Mahfooz*, even till the *`Arsh*, and the speed at which the heart travels is greater than the speed at which sight travels.

As mentioned earlier, the substance used to create the heart is very refined, therefore, the strength of its perception is very great. The substance used to create the hearts of the common people is used to create the bodies of the exclusive friends of Allah Ta`ala. Therefore, their hearts will be more refined.

The substance used for creating the hearts of the exclusive friends of Allah Ta`ala, is the same substance used for the creation of the

bodies of the *Ambiyaa* عليهم السلام. Therefore, their hearts are further refined.

The substance used for the creation of the hearts of the *Ambiyaa* is the same substance used for the creation of Rasulullah ﷺ. Therefore, Rasulullah's ﷺ heart is even more refined.

Love, belief and obedience

It is widely accepted that one should express one's gratitude to the person who has showered one with his favours. Thus, if the favours of Rasulullah ﷺ upon us are to be examined, it will be obligatory upon us to express our gratitude to Rasulullah ﷺ. The entire universe was created because of him. How wonderful is the statement made by a certain person,

السلام اے سید اولاد آدم السلام = السلام اے باعث ایجاد عالم السلام

"Salaam be upon you O leader of the children of Aadam عليه السلام*.*

Salaam be upon you O means of the existence of the universe."

Also, who was the means of us receiving the noble Qur'aan? Rasulullah ﷺ was the means. Who was the means of us receiving *namaaz* and *roza*? Rasulullah ﷺ was the means. Rasulullah ﷺ is the means for us receiving every bounty bestowed upon us, in this world and the hereafter. Therefore, Rasulullah ﷺ enjoys the most rights over us.

After a careful analysis, the rights of Rasulullah ﷺ are categorised into the following three:

1. Love

2. Firm belief

3. Obedience.

If these three rights are diligently practiced upon, then Insha-Allah, all the rights of Rasulullah ﷺ will be fulfilled.

The first right of love

It is necessary upon everyone to inculcate love for Rasulullah ﷺ. There are two types of love;

1) Natural love, which is beyond one's control.

2) Mental love, which is developed by reflecting over the kindness, favours and merits of the beloved.

A person has a three-year-old daughter. When he returns from a journey, his daughter comes rushing to meet him shouting, "Daddy! Daddy!"

He picks her up, kisses her on the cheek, places her on his lap and puts a sweet in her mouth. This is one degree of love. It is the dictate of the love for a child. When that very same three-year-old girl grows up and becomes a woman, her father will not express his love to her in the same way. The method will differ. Similarly, the love for one's parents differs when compared to the love for one's children.

What type of love should one have for Rasulullah ﷺ? The love for Rasulullah ﷺ should be unique, just as Rasulullah ﷺ himself was unique. There was never anyone like him and nor will there ever be anyone like him. As far as being a human, Rasulullah ﷺ resembled the Sahaabah ﷺ,

إِنَّمَآ أَنَا بَشَرٌ مِّثْلُكُمْ

"Indeed I am a man like you." (al-Kahf:110)

But as far as the perfection which Allah Ta`ala blessed Rasulullah ﷺ with, none has ever possessed them nor will anyone ever possess them.

That is why Rasulullah ﷺ questioned the Sahaabah ﷺ, "Which of you can be like me? My Sustainer feeds me and gives me drink."

(Rasulullah ﷺ said this when the Sahaabah ﷺ desired to observe *saum-e-wisaal* and he had prohibited them from it. [*Saum-e-wisaal* is

to fast for many days continuously without partaking of *sehri* and *iftaar*.])

The point is that the love for Rasulullah ﷺ should be a unique and totally different category of love. This example can be found in the lives of the Sahaabah ﷺ. To express it in words is difficult indeed. The way to express it is that one should bring the correct *aqeedat* into one's life.

The second right – *Aqeedat*

The love one has for Rasulullah ﷺ should assume the form of *aqeedat*. What does this mean? This means that the belief embedded in the heart, is that my greatest benefactor from the creation is non other than Rasulullah ﷺ, and whatever he has mentioned is the absolute truth.

The statements of great leaders, doctors and intellectuals of the world can be deceiving but the statements of Rasulullah ﷺ are the transcendental truth. This is the gist of *aqeedat*. This will make us successful. Without this level of *aqeedat*, we will be unsuccessful.

Love minus belief

During the forty years prior to prophethood, the people had witnessed the purity of Rasulullah's ﷺ life. During his childhood, he did not play like other children. As he grew older, Rasulullah ﷺ did not get embroiled in mischief making like other children. As a youth, he did not entertain desires and fanciful ideologies like other youth.

The piety of Rasulullah ﷺ was acknowledged by all and sundry. He was titled "The trustworthy one" and "The truthful one". People left their possessions in his trust. Rasulullah ﷺ never misappropriated the wealth of anyone. Never had a wrong word ever been uttered by the blessed tongue of Rasulullah ﷺ. He never

said anything to disgrace anyone nor had he ever looked at anyone with contempt.

That Rasulullah ﷺ was a paragon of perfection was unanimously accepted by the Arabs. Thereafter, Rasulullah ﷺ began receiving revelation and after a period of time, the following *aayat* was revealed:

وَ اَنْذِرْ عَشِيْرَتَكَ الْاَقْرَبِيْنَ

"And warn your close relatives." (ash-Shu`araa:214)

The first people to whom Rasulullah ﷺ was commanded to convey the message of Islam were to his close relatives. The reason for this is that the life of the messenger who is commissioned to convey the commands of Allah Ta`ala to the people, has to be pure and his family members easily attested to the purity of his life. Thus, Rasulullah ﷺ gathered his family members to warn them of Allah's punishment.

Rasulullah ﷺ ascended Mount Safa and began calling out to his family members individually by their names. In that era, there were not so many buildings in Makkah Shareef as presently found and the population as well was much smaller in comparison. Allah Ta`ala made it such that the voice of Rasulullah ﷺ was heard by one and all. If Allah Ta`ala wanted to do it directly (without the medium of Rasulullah ﷺ), He could have done so.

Abu Lahab

On hearing the voice of Rasulullah ﷺ, the people became perturbed as this did not sound like the voice of an ordinary person. This was the voice of Rasulullah ﷺ who was instructed by Allah Ta`ala to make this call. Thus, his voice had a majesty and magnanimity to it. When the people heard his voice, they became fearful and quickly left their work and gathered at Mount Safa. Those who could not come due to some unforeseen circumstance sent others in their place.

Before addressing them, as a test Rasulullah ﷺ, with great tact and wisdom, made the people admit to one fact.

"Inform me! If I say that an enemy is at the bottom of this hill, waiting to launch an attack on you in the morning, will you believe me?" Rasulullah ﷺ asked.

A customary practice amongst the Arabs was that they used to launch attacks on the enemy in the last portion of the night when people are generally relaxed and negligent. If the presence of the enemy is known beforehand, suitable arrangements could be made. Rasulullah ﷺ asked them if they would believe him in such a circumstance.

"Most certainly," they admitted. "We have not heard any false statement uttered from your mouth."

Not once was an incorrect statement ever uttered from the blessed tongue of Rasulullah ﷺ in the past forty years. The people were ready to believe him whether they saw the enemy or not. When they had admitted to his truthfulness, he (ﷺ) then warned them of Allah Ta`ala's punishment.

Present in the gathering was the one who professed the greatest love for Rasulullah ﷺ, the paternal uncle of Rasulullah ﷺ, Abu Lahab. Abu Lahab was the first person to deny Rasulullah ﷺ.

"May your hand be destroyed," he indignantly retorted. "Was this the only reason for gathering us here?'

This blasphemous statement could not be tolerated in the court of Allah Ta`ala. So Allah Ta`ala Himself replied by revealing the verse:

تَبَّتْ يَدَآ اَبِىْ لَهَبٍ وَّ تَبَّ

"May both hands of Abu Lahab be destroyed!" (al-Lahab:1)

The point being made is that to suffice on love only is incorrect. Abu Lahab had great love for Rasulullah ﷺ. Allah Ta`ala only knows how many times Abu Lahab must have taken Rasulullah ﷺ in his lap. Abu Lahab had a slave girl by the name of Thuwaybah. When

she had informed him that his nephew, i.e. Rasulullah ﷺ, was born he became so pleased with this good news that he freed Thuwaybah with an indication of his hand.

Thereafter, Rasulullah ﷺ began reciting the Qur'aan and spreading its message. Some people believed in his message, whilst others did not. After Abu Lahab's demise, Hadhrat Abbas رضي الله عنه had seen him in a dream and asked him about his condition. Abu Lahab replied that he was undergoing severe punishment. Only the finger that was used to free the slave girl was saved from punishment.

People become over sentimental when they hear about this dream and they say: "See. Because of the love for Rasulullah ﷺ even Abu Lahab got saved from Allah's punishment."

Where did Abu Lahab gain salvation from Allah's punishment? Allah Ta`ala explicitly states in the Qur'aan:

سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ

"Soon he will enter into a raging fire." (al-Lahab:3)

And whose dream was this? Only the dreams of the Ambiyaa عليهم السلام are true, not the dreams of everyone. Also, Abu Lahab himself has stated in the dream that he is undergoing severe punishment and only his finger has received emancipation. Is this any form of salvation? What about the rest of the body?

During his lifetime, how many a times had he not carried Rasulullah ﷺ on his shoulders, or placed him on his lap. But these parts of the body did not get saved from the severe chastisement of Allah Ta`ala! Love alone is insufficient. Together with love the correct *aqeedat* has to be inculcated. Abu Lahab did not possess the correct *aqeedat*.

Abu Jahal's testimony

Akhnas bin Shareeq once asked Abu Jahal: "O Abu Jahl! Now we are alone. Be truthful to me. Is Muhammad ﷺ speaking lies?"

"The fact is that whatever Muhammad ﷺ says is the truth. He does not speak lies. However the revelation that comes to him is false," Abu Jahal admitted.

Having experienced the truthfulness of Rasulullah ﷺ for the last forty years, Abu Jahal did not have the courage to dare accuse Rasulullah ﷺ of speaking lies.

Thus, *Imaan* is based on two testimonies – To testify that Allah Ta`ala is one and that Rasulullah ﷺ is the last *nabi*. Accepting the Oneness of Allah Ta`ala alone is insufficient. One also has to accept the prophethood of Rasulullah ﷺ. Whoever does not believe in the prophethood of Rasulullah ﷺ can never gain salvation.

Moulana Jaami رحمة الله عليه has written in his book, Nafakhaat-ul-Ins that once, while on a journey, he stopped at a *Musjid* to rest. During the night, in his dream, he saw a gathering at the other end of the *Musjid*. He enquired the reason for the gathering and was told that Rasulullah ﷺ had arrived. He joined the gathering and had the privilege of meeting Rasulullah ﷺ. He queried about the condition of several people that had left the world.

When he asked about Imaam Ghazaali رحمة الله عليه, he was told that Imaam Ghazaali succeeded in attaining his goal. He then asked about Ibn-e-Seena.

"He tried to reach Allah without me, hence he was flung into the fire of Jahannum," Rasulullah ﷺ replied.

It is impossible to reach Allah Ta`ala without following Rasulullah ﷺ. It is therefore imperative that together with love for Rasulullah ﷺ, we also have the correct *aqeedat*. The love will be of benefit only when it is accompanied with the correct *aqeedat*. Abu Lahab, as well as all the Arabs, had love for Rasulullah ﷺ but they did not have the correct *aqeedat*. Without *aqeedat*, the love cannot become a means of salvation in the Hereafter.

The third right – Obedience

The third right that Rasulullah ﷺ enjoys over us is obedience. Together with love and *aqeedat*, one has to inculcate obedience as well. When the highest levels of love and *aqeedat* are inculcated, automatically the highest level of obedience will be acquired.

If we examine the lives of the Sahaabah ﷺ, these concepts will come to light. It is recorded in the books of *Ahaadeeth* that the first battle of Islam was the Battle of Badr. In this battle, a structure was built for Rasulullah ﷺ so that the Sahaabah ﷺ could consult with him (ﷺ) if they desired.

Hadhrat Abu Bakr ﷺ was appointed to guard Rasulullah ﷺ. If any enemy merely raised his eyebrows and glared at Rasulullah ﷺ, Hadhrat Abu Bakr ﷺ would dart like an arrow in his direction and launch an attack on him. Amongst those who ventured with their swords to attack Rasulullah ﷺ was the son of Abu Bakr ﷺ.

At a later period, when he was also blessed with accepting Islam, he mentioned to Hadhrat Abu Bakr ﷺ: "O my father. During the battle of Badr, I had a chance to kill you. I spared you on account of you being my father."

"You had spared me because of my relation to you. If I had the opportunity to kill you, I would have most certainly done so," Abu Bakr ﷺ emphatically disclosed.

Rasulullah ﷺ has mentioned: "None of you is a perfect believer until I am more beloved to you than your parents, children and all mankind."

Imaan demands that the love for Rasulullah ﷺ be greater than the love for anyone else. This can be best assessed at the time of a crisis. The father of a Sahaabi ﷺ once uttered blasphemous words against Rasulullah ﷺ. This Sahaabi ﷺ could not tolerate his father's caustic speech against Rasulullah ﷺ. Therefore, he struck his father across the face.

He then presented himself before Rasulullah ﷺ and, after reporting what had transpired, requested Rasulullah ﷺ to make *du`aa* for his father's *hidaayat*. Rasulullah ﷺ made *du`aa* and his father was blessed with Islam.

This Sahaabi ﷺ fulfilled the right of Rasulullah ﷺ by slapping his father and he fulfilled his father's right by requesting Rasulullah ﷺ to make *du`aa* for him.

Hadhrat Umm-e-Habeebah رضي الله عنها

Abu Sufyan, until he accepted Islam, was the commander of the army fighting against Rasulullah ﷺ. He once went to visit his daughter, Umm-e-Habeebah رضي الله عنها, one of the chaste wives of Rasulullah ﷺ and the sister of Mu`aawiyah ﷺ.

When Abu Sufyan came to her house, she immediately folded up the bedding and placed it aside. "O my daughter. What is this?" asked Abu Sufyan, shocked at her action. "It is a known etiquette that a daughter will spread out her bedding for her father."

"This bedding is the bedding of Rasulullah ﷺ and you are impure. Therefore, you are not worthy of sitting on this bedding," Umm-e-Habeebah رضي الله عنها explicitly stated.

We understand that her love for Rasulullah ﷺ was greater than that for her father.

Prior to Islam, the Sahaabah ﷺ used to marry numerous wives and many of them even had as many as ten wives. When the laws pertaining to marriage were revealed and Rasulullah ﷺ announced that marrying more than four women was impermissible, they immediately separated themselves from their surplus wives, despite having developed a deep bond of attachment to them.

Hadhrat Khubaib ؓ

Hadhrat Khubaib ؓ was captured in one of the battles. His captors asked him: "Would you not prefer that you be released and Muhammad ﷺ be killed in your place?"

"O you wretched lot," he snapped back. "You are asking me such a question? I will not be able to tolerate relaxing at home whilst even a thorn is pricking Rasulullah ﷺ."

In the battle of Uhud, Hadhrat Talhah ؓ used his hand as a shield to protect Rasulullah ﷺ from the enemies' arrows. It resulted in his hand becoming paralysed. The Sahaabah ؓ loved Rasulullah ﷺ more than themselves.

Hadhrat Fatimah رضي الله عنها

Hadhrat Fatimah رضي الله عنها was the most beloved daughter of Rasulullah ﷺ. The level of her love and *aqeedat* for Rasulullah ﷺ was of a very high standard. The proof of her love for Rasulullah ﷺ is understood from the following *Hadeeth*:

"Fatimah (رضي الله عنها) is part of me. Whoever harms her, harms me," whilst the proof of her *aqeedat* is that Rasulullah ﷺ has said: "Fatimah (رضي الله عنها) will be the leader of the women in *Jannah*."

Despite her high level of love and *aqeedat*, Rasulullah ﷺ gave her the following warning: "O Fatimah! Take from me how much you want of the *dunya*. In the Hereafter, only your good deeds will be of benefit to you. Do not fall into the misconception that you are the daughter of a *nabi*."

From this we conclude that it is necessary to have obedience together with love and *aqeedat*.

Hadhrat Abdullah bin Mas`ood رضي الله عنه

On one occasion, Rasulullah ﷺ ascended the *mimbar* and instructed the Sahaabah رضي الله عنهم to sit. All the Sahaabah رضي الله عنهم immediately sat down. Abdullah bin Mas`ood رضي الله عنه, who was still outside the *Musjid* by the shoe section, also sat down. He did not think to himself that the instruction is only for those inside the *Musjid*. The Sahaabah رضي الله عنهم always kept death in front of them. Hadhrat Ibnu Mas`ood رضي الله عنه thought to himself, "If I die before entering the *Musjid* and tomorrow on the Day of *Qiyaamah* Allah Ta`ala will ask me: 'You heard the instruction of My *nabi* to sit and you did not comply. Why did you not sit?' What reply will I have?" Therefore, he immediately sat down.

When Rasulullah ﷺ saw him sitting outside, Rasulullah ﷺ said: "O Ibnu Mas`ood, come inside."

This was the level of the Sahaabah's obedience to Rasulullah ﷺ coupled with the highest levels of love and *aqeedat*.

May Allah Ta`ala bless us with a fraction of such love, *aqeedat* and obedience. *Aameen*.

Discourse 11

Etiquettes of Durood Shareef

نحمده و نصلي على رسوله الكريم

يٰۤاَيُّهَا الَّذِيۡنَ اٰمَنُوۡا لَا تَرۡفَعُوۡۤا اَصۡوَاتَكُمۡ فَوۡقَ صَوۡتِ النَّبِىِّ وَلَا تَجۡهَرُوۡا لَهٗ بِالۡقَوۡلِ كَجَهۡرِ بَعۡضِكُمۡ لِبَعۡضٍ اَنۡ تَحۡبَطَ اَعۡمَالُكُمۡ وَ اَنۡتُمۡ لَا تَشۡعُرُوۡنَ ﴿٢﴾ اِنَّ الَّذِيۡنَ يَغُضُّوۡنَ اَصۡوَاتَهُمۡ عِنۡدَ رَسُوۡلِ اللّٰهِ اُولٰٓـئِكَ الَّذِيۡنَ امۡتَحَنَ اللّٰهُ قُلُوۡبَهُمۡ لِلتَّقۡوٰى ؕ لَهُمۡ مَّغۡفِرَةٌ وَّ اَجۡرٌ عَظِيۡمٌ ﴿٣﴾ اِنَّ الَّذِيۡنَ يُنَادُوۡنَكَ مِنۡ وَّرَآءِ الۡحُجُرٰتِ اَكۡثَرُهُمۡ لَا يَعۡقِلُوۡنَ

To recite *Durood Shareef* on the blessed soul of Rasulullah ﷺ is not only a great fortune but it is a requirement of *Imaan* and the dictates of love. We should recite *Durood* as much as possible.

I had seen a unique custom in a town based in Kashmir. I went to the *Musjid* for *Salaah*. The *Musjid* was full and there were a few minutes left before the *Salaah* commenced. In one corner of the *Musjid*, a person stood up and began to recite *'allaahumma salli `ala Muhammad'*. A second person replied by saying *'as-salaatu was-salaamu `alaika ya-Rasulallah'*. This practice continued in such a manner that a person from one side of the *Musjid* recited *Durood*, followed by the recitation of another person from the other side of the *Musjid* and intermittently all the *musallees* recited together.

Extremism

To recite *Durood* both loudly and softly is correct and to recite it from a place situated far away from the blessed grave of Rasulullah ﷺ is also correct. However, the beliefs of some people have become totally corrupt. They believe Rasulullah ﷺ is omnipresent like Allah Ta`ala. Just as Allah Ta`ala hears the call of everyone directly, they believe that Rasulullah ﷺ can hear the *Durood* of everyone directly.

Others have taken it one step further and have declared that Allah Ta`ala is not Omnipresent but Rasulullah ﷺ is omnipresent. They have made the exclusive quality of Allah Ta`ala exclusive to Rasulullah ﷺ. May Allah forgive us.

In a book entitled Jaa-'al-Haq, it is stated that Allah Ta`ala is not omnipresent but Rasulullah ﷺ is. In one *Musjid* I have seen the *kalimah* written on the *mihraab* in the following way - that Muhammad ﷺ is on the right (first) and *"laa-ilaaha-illallah"* was on the left (second).

Lamentably as well, two estranged parties have been formed. One party claims to uphold the name of Allah Ta`ala and the second claims to uphold the name of Rasulullah ﷺ. These parties also have disciples. One party has made the following audacious claim, "We have such love for Rasulullah ﷺ that whatever we receive, we receive directly from Rasulullah ﷺ. What does Allah Ta`ala have by him besides Oneness?"

This is the extremism that is prevalent in the world and is the root-cause for many a problems. Therefore, there is a dire need for us to correct out beliefs. If our beliefs are incorrect, our *Imaan* will be ruined and we will never attain salvation.

If a person recites *Durood* from a place situated far away from the blessed grave of Rasulullah ﷺ and his belief is that the angels will convey his *Durood* to Rasulullah ﷺ, who upon receiving it will become pleased and make *du`aa* for him, this belief is correct. There is no harm in reciting *Durood* in this way.

Similarly, if a person pictures himself in Madinah Munawwarah, standing in front of the blessed grave of Rasulullah ﷺ and reciting *Durood*, there will be no harm in him saying *'as-salaatu was-salaamu `alaika ya-Rasulallah'*. The similitude of this action is like a person writing a letter to his father. He addresses his father in the letter as if his father is present, even though his father will only receive the letter a few days later. If the son believes his father to be physically present, witnessing what he is writing, this will be incorrect.

Respect for Rasulullah ﷺ

I was once on a journey and I stopped at a certain place to perform Jumu`ah Salaah. I decided to board the next train and my journey

would not be disrupted in any way. When I arrived at the Jami Musjid, after asking the local people for directions, the *Imaam Sahib* requested me to give the *bayaan*. I accepted and commenced with the *bayaan*. The local congregation realised that I was a 'different' person because I did not instruct them to recite the *Durood*. A person sitting next to the *Imaam* prompted him to ask me if there is anything wrong in saying *'as-salaatu was-salaamu `alaika ya-Rasulallah'*.

"If he is a Deobandi, he will say it is impermissible and if he is a Barelwi, he will say it is permissible. Thus we will come to know what kind of a person he is." The Imaam Sahib forwarded the question to me.

One of the *musallees* tried to stop him. "What kind of question is that?" he growled.

However I told him, "This is not related to you. He is asking me a question, not you. I have to leave immediately after Salaah and I do not know if I will have time to answer the question or not."

"Ask whatever you want to ask," I said, turning my gaze to the *Imaam Sahib*.

"Moulana! Is there anything wrong in saying *'as-salaatu was-salaamu `alaika ya-Rasulallah'*?" he asked.

"If you have enlightened every facet of your life with the *Sunnat* of Rasulullah ﷺ," I explained, "and every action conforms to the *Sunnat* of Rasulullah ﷺ through which you have developed a great love for Rasulullah ﷺ and you have inculcated such a level of *`ishq* (love) by means of which all the veils from here to Madinah have been raised for you and you can see the *Rowdha-e-Mubaarak*, then there is nothing wrong in saying *'as-salaatu `alaika ya-Rasulallah'*. However, if the veils have not been removed for you and you cannot see the *Rowdha-e-Mubaarak*, it shows that there is a deficiency in your *`ishq*. Therefore, if you are reciting *Durood* from here, then recite *'Allahumma …..'* If you desire to read in the aforementioned manner, then undertake some difficulty and travel to Madinah Shareef and present yourself before the *Rowdha-e-Mubaarak* and, with utmost respect and in a low voice, recite *'as-salaatu ….'* To

address one's seniors from afar, in a loud voice, is disrespectful. This is the habit of the villagers. They address one another by screaming from a distance. We should speak with respect when addressing our seniors.

Qur'aan speaks

"The following verse of the Qur'aan was revealed regarding respect for Rasulullah ﷺ:

يَآيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَرْفَعُوْٓا اَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوْا لَهٗ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ اَنْ تَحْبَطَ اَعْمَالُكُمْ وَ اَنْتُمْ لَا تَشْعُرُوْنَ

"O Believers! Do not raise your voices above the voice of Rasulullah ﷺ and do not address him loudly as you do amongst yourselves, lest your good deeds get destroyed without your knowledge." (al-Hujuraat:2)

اِنَّ الَّذِيْنَ يَغُضُّوْنَ اَصْوَاتَهُمْ عِنْدَ رَسُوْلِ اللهِ اُولٰٓئِكَ الَّذِيْنَ امْتَحَنَ اللهُ قُلُوْبَهُمْ لِلتَّقْوٰى

"Those who lower their voices before Rasulullah ﷺ, Allah Ta`ala has examined their hearts as to whether their hearts are filled with taqwa." (al-Hujuraat:3)

"After the revelation of these *aayaat*, some Sahaabah ﷺ lowered their voices to such an extent that they were asked to repeat what they had said. They had done so out of fear for the destruction of their actions if they raised their voices above the voice of Rasulullah ﷺ.

اِنَّ الَّذِيْنَ يُنَادُوْنَكَ مِنْ وَّرَآءِ الْحُجُرٰتِ اَكْثَرُهُمْ لَا يَعْقِلُوْنَ

"Those who shout for you from outside the houses; most of them are ignorant." (al-Hujuraat:4)

"The Qur'aan has declared that calling out aloud or raising one's voice to address someone from afar, is an act of ignorance. Hence, the Qur'aan declares that anyone who calls out *'ya-Rasulallah'* aloud, from here or any other place, to be an ignorant person. Therefore, to

stand from afar and to shout and read *Durood Shareef*, similar to school children learning multiplication tables where one child says one table aloud followed by the rest of the children in unison, is incorrect.

"Reciting *Durood* in this way is not established in the Qur'aan, *Hadeeth* and the practice of the Sahaabah ﵃ or in the practice of the *a'immah-e-mujtahideen*. If you wish to recite *Durood*, seclude yourself in a corner and with total devotion and concentration, recite *Durood* to your heart's content. No one will have the right to prevent you from reciting *Durood* in this manner. If someone tries to stop you, ignore him."

I said this much and thereafter continued with the *bayaan*. Perhaps I would not have got another chance to elucidate on this matter, thus Allah Ta`ala gave me the chance on that occasion.

In summarising: To recite *Durood* addressing Rasulullah ﷺ in a manner where everybody says it aloud in unison, is incorrect. And to entertain this belief simultaneously that Rasulullah ﷺ in person has come to hear the *Durood*, is an even more erroneous concept.

Flights of *Durood*

There are people present amongst us who recite *Durood Shareef* four to five thousand times daily. The benefits of reciting *Durood Shareef* can be seen in this world and will be seen in the Hereafter. In a *Hadeeth* recorded in Nasai Shareef, Rasulullah ﷺ has mentioned:

إن لله ملائكة سياحين في الأرض

Allah Ta`ala has appointed a group of angels who travel all over the world and convey to me the Durood of every person who recites it upon me.

In a *Hadeeth* of Baihaqi, Rasulullah ﷺ has also mentioned,

من صلى علي عند قبري سمعته

Whoever recites Durood upon me by my grave, I personally hear it and whoever reads Durood upon me from afar, it is conveyed to me.

Rasulullah ﷺ becomes extremely pleased when anyone recites *Durood Shareef* upon him. We come to know from a *Hadeeth* that an angel is always present by the blessed grave of Rasulullah ﷺ. This angel informs Rasulullah ﷺ of the name of that individual who has recited the *Durood*, as well as his father's name.

The thought may occur to someone that, perhaps Rasulullah's ﷺ entire time is spent replying to the *Durood Shareef*, because people around the world at virtually every moment are reciting *Durood* upon him. Therefore, the assumption is made that replying to all the *Durood* conveyed to him, must be very difficult on him.

Firstly, we cannot compare Rasulullah ﷺ to ourselves. We find it difficult to reply to the *salaam* of a few people. Secondly, when one enters the realm of *barzakh* (stage after death) one's faculties are enhanced. The degree of perception of our faculties is greatly enhanced many times over after death.

The glowing lantern

Moulana Nanotwi رحمة الله عليه has mentioned that the demise of Rasulullah ﷺ was not like the passing away of an ordinary person, where the soul separates from the body. Rasulullah's ﷺ soul is still protected within his body.

For example, a burning lamp is placed on the ground and covered with a utensil. The light of the lamp, which was spreading far and wide, is now encapsulated within the utensil. The benefit of this is that, as long as the light was spreading, it was dim and weak. Now the light has strengthened due to it being protected in one place.

Moulana's research shows that the demise of Rasulullah ﷺ had taken place in a similar way. The proof of this is in the Qur'aan Shareef where the death of Rasulullah ﷺ is mentioned separately from the death of others.

اِنَّكَ مَيِّتٌ وَّ اِنَّهُمْ مَّيِّتُوْنَ

"Indeed you will pass away and indeed they will pass away." (az-Zumar:30)

From this we come to know that the passing away of Rasulullah ﷺ was unique and different from the passing away of ordinary mortals.

The realm of *Barzakh*

Allah Ta`ala enables His special servants to overcome many intricate and complex problems. Therefore, it is not difficult for Rasulullah ﷺ to hear and reply to all the *Durood* sent upon him, recognising everyone and becoming pleased with them. Imaam Raazi رحمة الله عليه has said that to draw a comparison between something that is present and something that is absent is incorrect. Rasulullah ﷺ is absent from our sight, so how can we compare ourselves to him? The conditions of the realm of the *barzakh* cannot be compared to the conditions of our realm.

The story of a saint

A saint once presented himself before the *Rowdha-e-Mubaarak*. He made *salaam*, recited *Durood* and said a few couplets, the gist of which was: "Until now I used to send my soul to visit you and recite *Durood* upon you. Today, I present myself physically before you. Please stretch forth your blessed hand so that I may kiss it."

The blessed hand of Rasulullah ﷺ stretched forth from the *Rowdha-e-Mubaarak*. Its *noor* (radiance) was as bright as the midday sun. Whoever was present had seen the blessed hand of Rasulullah ﷺ. The saint, with great respect and reverence, kissed Rasulullah's ﷺ blessed hand and it returned to the *qabr*. This incident took place in the year 555 A.H. and at that time, there where many other great saints present in Musjid-un-Nabawi. Amongst them was Hadhrat Abdul Qadir Jilaani رحمة الله عليه.

Thereafter, people began respecting and revering this saint. When he realised this, he lay down and instructed everyone to walk on him. One saint, who was a *Sahib-e-Kashf*, did not walk on him. (*Sahib-e-Kashf* is a person for whom Allah Ta`ala unveils some of the mysteries of the unseen).

"Why did you not obey this saint and walk on him?" someone enquired from him.

"Those who walked on him are ignorant of his position in the sight of Allah," pointed out the saint. "He is so great and close to Allah Ta`ala that had I placed my foot on him, divine lightning would have struck me, reducing me to ashes."

Sometimes it transpires such that the conditions of the grave are made apparent to some of those who are still alive, but not to everyone.

Moulana Khaleel Ahmad Saharanpuri رحمة الله عليه had recited the entire Qur'aan Shareef to Rasulullah ﷺ in *taraaweeh*. How did he read it to Rasulullah ﷺ? We do not know. We did not ask and nor did Moulana inform us the manner in which it was achieved. It is possible that he read the Qur'aan to Rasulullah ﷺ whilst standing by the feet of Rasulullah ﷺ or at some other place, and if Rasulullah ﷺ hears the *Durood* and *salaam* of the people, what is the difficulty in him listening to the Qur'aan Shareef?

Hadhrat Saharanpuri's رحمة الله عليه *janaazah*

An individual narrated that the son of the chief judge of Madinah had a great yearning to see Rasulullah ﷺ in a dream. To achieve this, he used to recite a lot of *wazeefahs*. Once, he had seen in his dream that Rasulullah ﷺ was coming out of the *Rowdha-e-Mubaarak*.

He asked: "Ya-Rasulallah ﷺ! Where are you going to?"

Rasulullah ﷺ replied: "Moulana Khaleel Ahmad Saharanpuri has passed away. I am going out of the *Musjid* because Moulana Khaleel Ahmad Sahib had made a bequest for his *janaazah* to be performed

outside the *Musjid*, since according to Imaam Abu Hanifah رحمة الله عليه performing the *janaazah Salaah* in the *Musjid* is *Makrooh*."

The people of *bid`ah*, after hearing of this incident, proclaim that since Moulana Saharanpuri رحمة الله عليه was disrespectful to Rasulullah ﷺ and was an irreligious person, his *janaazah* was not performed in Musjid-un-Nabawi. But, they are blind to the fact that Rasulullah ﷺ himself came out to join Moulana's *janaazah*. It is not a far-fetched notion that Rasulullah ﷺ personally came out of the *Rowdha-e-Mubaarak*, with the permission of Allah Ta`ala.

It is possible for an individual to see Rasulullah ﷺ in a wakeful state but to believe that Rasulullah ﷺ is omnipresent, is not established anywhere. Yes, as a miracle, he could have gone to participate in Moulana Saharanpuri's *janaazah Salaah*.

The same fragrance

It is recorded in the book of Moulana Ahmad Raza Khan, "When my *peerbhai* passed away (a *peerbhai* is a person who is *bay`at* to the same *shaikh*) and I placed him in the *qabr*, without any exaggeration, I perceived the same fragrance which I had perceived at the blessed grave of Rasulullah ﷺ on my first visit to the grave."

I asked someone, "How did the fragrance of Madinah come over here?"

"It is our belief that Rasulullah ﷺ comes into the grave of every believer. Thus he would have brought the fragrance. Now what is your concern if someone perceived the fragrance?" he replied challengingly.

"When will Munkar and Nakeer point to Rasulullah ﷺ and ask, who is this man? They will question him after the people bury him and go away. Here this person was only placed in the grave and not buried as yet. How could the fragrance of Rasulullah ﷺ then be perceived? If this is your belief, then it should be established in the

Qur'aan. Where about in the Qur'aan is this stated?" He was silent and could not answer me.

"What about establishing this belief in *kitaabs* of *Aqaa'id* such as Sharh-ul-Aqaa'id, Sharh-ul-Maqaasid and Sharh-ul-Mawaaqif?" The poor fellow never even heard of such *kitaabs*.

"Very well," I added. "What is your opinion of a person who believes that it is not established in any authentic *Hadeeth* that Rasulullah ﷺ comes to the grave of every believer?"

"Such a person is a *kaafir*, *murtad*, *zindeeq*, cursed, *jahannumy*, the enemy of Allah Ta`ala and his Rasul ﷺ," and every other form of vituperation which could be found in his dictionary, was spewed from his mouth.

"Moulana Raza Khan has written in his book," I disclosed, "which has been published in Barelwi Shareef, that it is not established through any *Shar`ee* proof that Rasulullah ﷺ comes to the grave of every believer. You have now decreed such an abode (*Jahannum*) for him (Moulana Ahmad Raza)."

Therefore, in the fervour of our love for Rasulullah ﷺ, our beliefs should not be corrupted. It is imperative that we adopt the correct beliefs.

Worthy of *Sajdah*

The Sahaabah ؓ, on returning from their expeditions, said to Rasulullah ﷺ, "We have seen the non-Arabs prostrating before their leaders. O Rasulullah ﷺ! You are more worthy of prostration than them."

The Sahaabah ؓ said this statement out of love. Allah Ta`ala forbid! The Sahaabah ؓ did not want to prostrate before Rasulullah ﷺ because they considered him as a deity. They wanted to do so out of love and respect for Rasulullah ﷺ.

"After my demise, will you make *sajdah* to my grave?" The Sahaabah ؓ replied in the negative.

Rasulullah ﷺ then said, "If it was permissible to make *sajdah* to anyone besides Allah Ta`ala, I would have instructed the wife to make *sajdah* to her husband."

The Sahaabah ﷺ even in their fervour of love for Rasulullah ﷺ did not do anything contrary to the doctrines of Islam, anything which could have altered their beliefs fundamentally. It is extremely important for us to safeguard and protect our beliefs. The fervour of love resulted in the Jews believing Uzair ﷺ to be Allah's son. The fervour of love resulted in the Christians believing `Isa ﷺ to be Allah Ta`ala's son.

It is the fervour of love, which makes every idolater believe that his idol is his God. Islam has restricted and drawn borders for expressing our love.

Shah Waarith رحمة الله عليه and the *mureed*

Many beliefs contrary to the noble status of Rasulullah ﷺ have become and are becoming rife. It is of paramount importance to rectify these incorrect concepts. We must never despair and become disconsolate. One should explain to the people with understanding, love and affection. Some people are such that they will accept whatever we say. At the same time, there are others who are obstinate. This will come apparent when they brand you as a Wahhaabi and a Deobandi. To work amongst them requires a great deal of patience.

However, by working with a positive attitude, explaining to them affectionately, showing them the various *kitaabs* and relating to them the *seerah* of Rasulullah ﷺ as far as possible, that these are the rights of Rasulullah ﷺ, this was his work and this work has now become our responsibility, which we have to fulfil, etc., many will reform and change their lives.

This does not mean that we should compromise in matters which are wrong. No! Compromise is something else but if we begin to expose every error of theirs and publicise it, they will become

alienated and will not adhere to any advice we give them. They will become abusive and bitter towards us and they will form shallow opinions about our seniors and us.

There was a *buzurg*, in Lucknow, by the name of Shah Waarith Hasan Sahib رحمة الله عليه. He used to stay by Moulana Gangohi رحمة الله عليه and had studied in Deoband. He memorized the entire Mishkaat Shareef and had recited it to Shaikh-ul-Hind رحمة الله عليه. Shah Waarith was the son of Moulana Fakhruddeen Hasan Sahib رحمة الله عليه. He resided near the Tele Wali Musjid and he was affectionately known as Bare Mia. He was his father's mureed and received *khilaafat* from him as well. A person once came to him and said: "I would like to take *bay`at* at your hands. However, I harbour evil opinions about Moulana Gangohi رحمة الله عليه, Moulana Nanotwi رحمة الله عليه, Moulana Saharanpuri رحمة الله عليه and Moulana Thanwi رحمة الله عليه. My opinion is that they are not Muslims. If you have no objection, then please accept me for *bay`at*." He was accepted for *bay`at*.

Sometime later, he came back to Hadhrat Shah Waarith Hasan رحمة الله عليه trembling and crying. Shah Sahib asked him what the matter was.

"I had seen Rasulullah ﷺ and Hadhrat Moulana Gangohi رحمة الله عليه in my dream. (Now he was using the terms "Hadhrat" and "Moulana"). "Hadhrat رحمة الله عليه was sitting in the *tashahhud* position, with his head lowered before Rasulullah ﷺ. His hands were on the feet of Rasulullah ﷺ and he was saying: 'O Rasulullah ﷺ! What is wrong with me that these people speak badly about me?' Rasulullah ﷺ took hold of him, picked him up, embraced him and said: 'I do not speak evil about you.' This is his relation with Rasulullah ﷺ. I have come to make *taubah* (repent) and I will not utter any evil statements about them anymore. They are truly very great people."

Hidaayat

For whomsoever *hidaayat* is decreed, Allah Ta`ala will guide him and for whom *hidaayat* is not decreed, he will not be guided – people like Abu Lahab and Abu Jahal. Therefore, by explaining affectionately, it can be hoped that a change can come about. We must not despair with respect to the *hidaayat* of any individual.

I once told someone that it is my heartfelt desire to explain those matters wherein there are differences (between us and *ahl-e-bid`at*) in public gatherings, that the answer is actually like this and these are the proofs but others have distorted the whole matter.

"What benefit will that serve? Those who disagree are doing so out of obstinacy," he said, despairingly.

"First of all," I remarked. "The only one who can declare that they disagree out of obstinacy is the one who knows the condition of their hearts. Secondly, even if they are denying out of obstinacy, they have not taken a vow never to accept the truth. Denying out of obstinacy means that they have not accepted for the time being. It does not mean that they will never accept in the future. They are unable to read the *kitaabs* wherein these discussions are found, since these *kitaabs*, authored by our seniors, are written in Arabic and Persian. They do not understand them."

Nevertheless, efforts are being undertaken to translate these *kitaabs* into the spoken language. May Allah Ta`ala bless us with the correct understanding. *Aameen*.

Discourse 12

Disorder caused by the love of wealth and its remedy

نحمده و نصلي على رسوله الكريم ، أما بعد :

ما نقصت صدقة من مال و ما زاد الله عبدا بعفو إلا عزّا و ما تواضع أحد لله إلا رفعه الله

Allah Ta`ala has bestowed upon Nabi-e-Akram ﷺ such intelligence and diplomacy which no human being has ever possessed. And after bestowing Huzoor ﷺ with these qualities, Allah Ta`ala sent Nabi ﷺ for the reformation of the entire world. Huzoor ﷺ pondered over the destruction encompassing the entire world and understood the root causes. What are these root causes?

Basically, it is a result of three things and these three things have resulted in creating a conflict between father and son, between brother and brother, between mother and son, between sister and brother, between neighbours, between relatives, etc.

What is the first cause?

It is the love for wealth and materialism. In whose heart the love for materialism and wealth is deeply rooted, it is very difficult for that person to attain spiritual reformation. For example, a person indulges in usury, in spite of it being mentioned in the *Hadeeth* that a person taking interest is cursed and the person giving interest is also cursed. Those goods purchased through a source which is cursed, what benefit can be derived from them? It will spread mischief and anarchy. It has also been mentioned in the *Hadeeth* that to take one *dirham* (a currency) of interest is worse than committing adultery thirty six times. How repulsive is such an action!

When a person is consumed with the love for wealth, he usurps the wealth of others; he snatches away the possession of others. He usurps people's property unlawfully, goods unlawfully, etc. It is mentioned in the *Hadeeth* that if a person usurps one hand span of another person's property, on the Day of *Qiyaamah* he will be yoked with the seven earths. How repugnant is such an action!

When a person hankers after wealth, he accepts bribes whereas, it is mentioned in the *Hadeeth* that:

الراشي و المرتشي كلاهما في النار

Both parties will go to hell, i.e. the one who has taken the bribe and the one who gives the bribe.

When a person has implanted the love for wealth within himself, then upon the demise of a family member, he will deprive the rightful heirs of their *shar`ee* rights. Their rights will be usurped and they will be oppressed. This surely is a very dangerous state of affairs!

Instead of adopting friendly relationships, he will sever relations. The courts are replete with these types of cases. Driven by the love for wealth, people lay various charges against each other and go to court to seek their 'right'. False accusations and allegations are made against each other.

Then there are 'predatory' people who prey on both parties.

"Look, if you conduct your case in this manner, you will be victorious," one party will be assured.

Every lawyer convinces his client that his claims are very strong and that his case is very strong. False witnesses are produced and false documents are presented. In short, there is nothing but mischief and anarchy that has resulted. This is a result of the love for wealth.

Incident of two brothers

A person passed away and left some property and wealth for his two sons. Both sons distributed the property amongst themselves and only a tree remained to be distributed. The elder son claimed it belonged to him while his younger brother laid the same claim. Both began arguing over this trivial matter, resulting in a court battle. When a case reaches the court, then Allah Ta`ala alone is the protector! It is like a miniature form of *Qiyaamah*. There is no way of freeing oneself from its clutches.

The case prolonged until neither brother was left with any cash. Whatever wealth they inherited, was utilised to pay for the legal costs incurred. Eventually, the verdict was passed that the tree be cut in two and the wood be distributed equally amongst them. Sad to say, they did not even have sufficient money to pay for felling the tree. How stupid was it for them to become entangled in such a drawn-out affair.

What was the cause for this tragic event? Their unquenchable quest for wealth. If they were not inflicted with this malady, the elder brother would have said, "No problem. He is my small brother – he is just like my child. Although it is mine I am giving it to him."

In the same vein, the smaller brother would also have had the same understanding and taken consideration for his elder brother. "My elder brother has taken the position of my father," is the way that he would have reasoned. "I, as well as my wealth, belong to my father. There is no harm in giving every thing to him."

Their relationship would have remained intact. Their inheritance would have been intact and no infighting and disunity would have resulted. A person gets embroiled in extremely difficult situations only due to the love of wealth. The anarchy that prevails and the long drawn out cases fought in the civil courts daily are a result of the love for wealth and materialism.

Nabi-e-Kareem ﷺ has presented the solution to these problems in one sentence.

ما نقصت صدقة من مال

Charity does not decrease wealth.

Give charity. By giving charity your wealth will not decrease. This is what Huzoor ﷺ has prescribed. The reality of the matter is that, when a person has developed an attachment or love for something, his sole desire would then be to hold on to it, and separating from it is an unbearable scenario. Happiness and contentment can only be found in acquiring more of it. Its separation

is very difficult for us to bear. The poets understand and explain very eloquently what separation is.

When we accumulate wealth, the love of wealth demands that it be kept as close as possible to us. Only by giving charity and separating ourselves from it, will the affection and love for acquiring it diminish.

That person, whose needs are fulfilled by this charity, will make *du`aa* on our behalf and Allah Ta`ala will accept his *du`aas*. This person will also be saved from all hardships and difficulties.

ما نقصت صدقة من مال

Charity does not decrease wealth.

Twenty-five Rupees

However, a person may argue that charity does decrease one's wealth. For example, if from a thousand Rupees, twenty-five Rupees are given out in charity, how much remains? Nine hundred and seventy-five will remain. It has become less. If we physically count it, we will certainly attest to that.

Now understand this very carefully! Do you bring faith in what you can see or do you have a firm conviction in the sayings of Nabi ﷺ? The demand of *Imaan* is that we bring conviction on the unseen. Even though we cannot witness it with our own eyes, it nevertheless still exists and because our Nabi ﷺ has declared it to be so, therefore it is correct! Do not place total reliance or trust on our eyes.

You may question this statement, since we normally depend on them. We witness all events through them and when something is witnessed with the eyes, all proofs are rendered worthless. However, you tell me, all these accidents that take place daily, do the drivers drive with their eyes closed? No, they drive with their eyes open! They drive cautiously but in spite of this, they still become involved in accidents. Thus what trust can be placed on these eyes?

Whilst on a hunting trip, imagining something to be a buck, a hunter fires at his target but it turns out to be a man. Yes, he has shot a man but he had fully evaluated before shooting that it was not a man but an animal, a buck. The hunter aimed and deliberately shot his 'target' with his eyes wide open. The hunter did not shoot with his eyes closed. These eyes, which have had such tragic experiences, do we have trust and faith on them or do we have trust and faith in the sayings of Nabi ﷺ? Obviously, we should have trust and faith in the sayings of Nabi ﷺ and not on our eyes.

One of our well-respected and admired pious predecessors was a personality by the name of Mufti Mahdi Hasan Sahib رحمة الله عليه. He has related that once he was busy working out a problem concerning distribution of inheritance. It was a lengthy calculation and he went through it and solved it but the calculations were not balancing. He just could not find the error. He kept on checking it again and again. The entire night was spent perusing this document until dawn finally set in. He decided to lie down for a little while but as he did so, he could not fall asleep. Thus, he got up to recheck his calculations and now it was correct.

What was the error? While counting, he was repeating 2 + 2 = 6 but 2 + 2 = 4. It is an accepted fact that 2 + 2 = 4. It was also written down properly that 2 + 2 = 4 but, with his tongue he was repeating 2 + 2 = 6.

This is the type of mistake that takes place using the eyes and brains without intentionally meaning to do so. The eyes are perfect and the calculations are also correct and there was no question that he did not know how to count but in spite of that, he still made a mistake. Hence, what trust can we place on these faculties that can make such elementary mistakes? We must have complete trust and conviction on the sayings of Rasulullah ﷺ in which there are no possibilities of error.

If the eye is infected with jaundice, a sickness unrelated to the eye, a person will see everything yellow in colour. Even a doctor will tell you this. In actual fact, the objects are not yellow but,

because of the disease, the eye sees everything as yellow. Without any disease of the eye or any pain inflicted on the eye, defects are noticed in the eye. If there really is a disease in the eye, then won't there be a greater degree of malfunctioning in the eye?

Some people suffer from a condition called squint-eyed. In Arabic, it is termed "*ahwal*". They observe everything as double. Moulana Rumi رحمة الله عليه has also written a story about an "*ahwal*". A teacher told a student, "There is a bottle in the room, bring it to me."

"There are two bottles, which one should I bring?" he queried.

"Break one and bring the other one," the teacher suggested frustratingly.

He broke one and returned to the teacher crying: "Both are now broken."

Obviously, there was only one but he was seeing two. An eye that is prone to such diseases, is it worthy of placing our trust or confidence upon?

A person desires to go to Surat from here and he has one thousand Rupees with him. It is dark and someone advises him, "Brother instead of walking, travel by bus."

"My money will decrease," he replies scornfully.

His friends explain to him that by spending twenty-five rupees, his wealth will not decrease significantly but he refuses to listen to them. Thus, he sets off walking. On the way, thieves attack him, hit him and steal his clothes and all his money.

Now reflect! If he should have spent twenty-five Rupees on transport and took the bus, would his life not have been spared, his clothes saved and the money still in his possession? By spending a small amount and keeping the remainder safe, no intelligent person will say that his money has been spent.

In a similar vein, the goods upon which *zakaat* has been paid out come under the protection of Allah Ta`ala.

Hafiz Fadhl-ul-Haq and the rogues

There was a person in Saharanpur by the name of Hafiz Fadhl-ul-Haq Sahib. He repeatedly used the following words: "With Allah's *fadhl* (blessings)."

Whilst talking, between every sentence he used these words, "With Allah's *fadhl* it happened thus, with Allah's *fadhl* it happened so."

He was a very pious and a very generous person. When Hadhrat Moulana Mazhar Sahib رحمة الله عليه, was teaching *Hadeeth*, he stood behind him and fanned him with the hand fan.

One morning he came to Moulana and exclaimed, "*Molwiji*! (This was his manner of speech.) Last night, with Allah's *fadhl*, a terrible thing happened."

"Hafiz Sahib, what terrible thing could have happened with Allah's *fadhl*?" Moulana asked affectionately.

"You see," he explained. "I was sleeping and suddenly I heard some tapping sounds. I saw three or four people tampering with my lock, trying to break it. I lifted my head from the pillow and asked, 'Who are you? Are you thieves?'"

"'Yes, we are,' they admitted.

"'Well all my money is in there and this lock costs only six paisa but you will not be able to break it. I have heard from *Molwiji* that a person who gives out his full *zakaat* has his goods under the protection of Allah Ta`ala. I have paid out the *zakaat*. Thus, the money is in the protection of Allah Ta`ala. You will never be able to steal it.' I then turned around and continued sleeping. The thieves kept on tampering with the lock till the morning but could not succeed in opening it. When morning arrived, they ran away."

If our *Imaan* is strong, divine blessings and protection will be received from the side of Allah Ta`ala. That is why it is essential to have trust and confidence in the teachings of Nabi ﷺ. Huzoor ﷺ was truthful, trustworthy and honest. He was completely truthful, so

much so that the enemies (*kuffaar*) and non-believers also believed his words to be true, in spite of having a hostile attitude towards him. They never accepted *Imaan*, but they were confessors of Huzoor's ﷺ truthfulness.

Incident of Umayyah bin Khalaf

An Ansaari Sahaabi, Hadhrat Sa`d bin `Ubaadah ؓ, came to Makkah Mukarramah. He had an association with Umayyah, a *mushrik* who had not accepted Islam. Therefore, he used to stay at his place and when Umayyah visited Madinah, he would reside at Hadhrat Sa`d's ؓ home.

"I intend making *tawaaf*. Try and determine which time is most appropriate," Hadhrat Sa`d ؓ confided to Umayyah.

"When the sun gets a bit higher and it gets warm, that is the most appropriate time," suggested Umayyah.

Therefore, at the specified time, he went to perform the *tawaaf*. Abu Jahal saw them and asked Umayyah, "Who is this with you?"

He was told that it is Hadhrat Sa`d bin `Ubaadah ؓ.

"Oh, he is an Ansaari of Madinah! You are giving refuge to those people who went away from here, whom we have expelled. Now he is making *tawaaf* with great peace and ease?" he howled.

"Bear in mind," warned Hadhrat Sa`d ؓ. "If you are going to stop me from making *tawaaf*, I will block your access to Syria. When you travel to Syria, you have to pass near Madinah. Because of the fact that you are a Haashimy and Quraishy, we don't obstruct your path but if you stop me from making *tawaaf*, I will block your access to Syria. Your livelihood is dependent on this route." He spoke in a very harsh and loud tone.

Umayyah told his visitor, "Do not speak so harshly. This is Abu Jahal. He is the chief of the valley."

"Move away! I have heard Huzoor ﷺ saying that he will kill you," Hadhrat Sa`d ؓ revealed to Umayyah.

"Me?" gasped Umayyah.

"Yes, you!"

"Where? In Makkah or out of Makkah?" Beads of perspiration were streaming down his face.

"This was not mentioned," Hadhrat Sa`d ؓ pointed out.

Henceforth, this created a fear and uneasiness in him, but he still did not accept Islam and was even prepared to fight against the Muslims. He came home and narrated this incident to his wife.

"Where did he say you are going to be killed - in Makkah?" she asked in horror.

"This was not mentioned," he revealed. "I will never go out of Makkah. I will just stay here."

When the time for the battle of Badr arrived, Abu Jahal began inciting the people of Makkah to go and fight against the Muslims.

"Let us go," he bawled. "Your caravan from Syria is arriving and Huzoor ﷺ is on his way to block it. You should go and extend your help to the caravan."

He urged the people to go and fight the Muslims. He even encouraged Umayyah, who said, "I will not go because I have been told that I will be killed."

"See, if you do not go, other people will also not go. Travel for a short distance and return secretly," advised Abu Jahal.

"This is a good idea," Umayyah conceded. He made an intention of going and told his wife to prepare his armoury for the trip.

"Do you remember what your Ansaari brother told you?" she reminded him.

"Yes, I do remember, but I do not intend reaching the battlefield. I will travel for a short distance and return."

However, at every stop he repeatedly decided to return but he could not do so for some reason or the other. The final result was that he was killed.

The point is that those who were *mushriks* and refuted Huzoor ﷺ openly, their hearts did not refute Nabi's ﷺ statements. In their hearts, they had full conviction in the veracity of Rasulullah ﷺ statements, but outwardly they rejected it. This rejection was a lie – a disbelieving lie.

وَجَحَدُوْا بِهَا وَاسْتَيْقَنَتْهَآ اَنْفُسُهُمْ ظُلْمًا وَّعُلُوًّا

"And they rejected them, while their inner selves were convinced thereof, out of injustice and haughtiness." (an-Naml:14)

Truth was the embodiment of Huzoor's ﷺ speech. Thus, every statement of his (ﷺ) had an effect on the hearts of the disbelievers as well because it was completely true. Therefore, all experiences and accounts are rendered useless in the face of Huzoor's ﷺ statements.

A dog without a religion?

The postman once came to deliver a telegram for *'kutta-be-deen'* (a dog without a religion). What possible reason is there for a 'dog without a religion' to be in the *Madrasah*? In the *Madrasah*, there is no place for any type of dog! Actually, the name was, 'Qutb-ud-deen'. He distorted it and read it as, *'kutta-be-deen'*. What was written was one thing and what was being read out was something else.

Those *Asaatiza-e-Kiraam* who teach the Qur'aan Shareef, are well acquainted with these types of mistakes. A child reads يَعْلَمُوْنَ instead of تَعْلَمُوْنَ. The *Ustaad* tells him to look inside and read again. He does as he is told but reads يَعْلَمُوْنَ again. The *Ustaad* instructs him to look properly and read. He repeats the mistake. The *Ustaad* gives him a hard slap.

In teaching and imparting the Qur'aan, a person normally develops *jalaal* (unique majestic power). This is termed as *Qur'aani jalaal*, in which state there is no consideration even for one's own son. If the student however is also *jalaali*, the situation will change completely.

A Nawaab Sahib from the frontier region employed an *Aalim* to tutor his son. On reading something incorrectly, the *Ustaad* caught hold of his ear and gave him a slap. The child was the son of a Pathaan and immediately ran home to fetch his gun. The poor *Ustaad Sahib* ran to the child's father for assistance.

"Khan Sahib! Your son wants to shoot me!" he protested.

"Oh Mulla! Oh Mulla! Wait! Wait!" pleaded the Khan Sahib. "Many more Mullas will be found. However, this is my son's first try and it should not be a wasted opportunity."

Returning to our discussion: when the Ustaaz slaps the boy for reading incorrectly, only then does he realise his error. The two dots are not at the bottom but are on top. Numerous mistakes are made whilst reading. And this is not confined to the Qur'aan Shareef only. People who read the Qur'aan Shareef have plenty of experience in this regard, and people who read Arabic also make many mistakes of this nature as well.

These types of mistakes were quite common in the past when there were no *nuqtahs* (dots) placed on the Arabic alphabets.

Mistakes of the past

There was once a person who independently studied the Qur'aan without the guidance of any *ustaad*. He read: لا زَيْتَ فِيْه *(there is no olive oil therein)* in place of: الٓمّٓ ۚ ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۚ فِيْهِ *(this is a book free of doubt).*

Similarly, instead of reading: **جَعَلَ السِّقَايَةَ فِىْ رَحْلِ اَخِيْهِ** *(He placed the utensil in his brother's luggage)* someone read: فِيْ رِجْلِ أَخِيْه *(in his brother's leg)*.

We should be grateful that *nuqtahs* have now been placed and there is no more possibility of such mistakes occurring.

Once a group of students were transcribing *ahaadeeth* when a *muhaddith* came and addressed them: "O lads of Abu Umayyah! How do you read the *ahaadeeth*? أسيد – *Aseed*, أسيد – *Usaid* and أسيد – *Usayyad* are the names of three *raawis* (narrators) of *hadeeth*. They are all written in the same manner. Without the guidance of an *ustaad* you will never be able to distinguish the difference between them. He will explain the correct pronunciation of each name."

Therefore, the error of the eyes occur very frequently.

Whilst reading the chain of narrators, someone read حدثني رسول الله صلى الله عليه و سلم عن جبريل عن الله عن رجل (Nabi ﷺ narrated to me from Jibra'eel عليه السلام who narrated from Allah and He narrated from a man.). A listener asked him, "Who is this great person who has become the *shaikh* (instructor) of Allah Ta`ala."

It was not to be read as عن رجل (from a man). Instead, it was عن جبريل عن الله عز وجل. He read عَزَّ as عَنْ and وَ جَلَّ as رَجُلٍ, which meant that Allah has an *ustaaz* or *shaikh* from whom He narrates.

Yazeed bin Haroon رحمة الله عليه was a great *muhaddith* of the past. Once, whilst reporting *ahaadeeth*, he said "حدثني به عدة (Many have transmitted this *hadeeth* to me.)". A person from the audience asked, "عدة بن من (Whose son is عدة?)"

In reporting *hadeeth*, the father of the narrator has to be mentioned to verify the background of the narrator. If someone had to say: حدثني عبد الله (Abdullah reported this *hadeeth* to me.), he will be asked: عبد الله بن من (Whose son is Abdullah?) Is it Abdullah ibnu Mas`ood, Abdullah ibnu `Umar, Abdullah ibnu Abbas or Abdullah

ibnu Zubair? That is why the person had asked the *muhaddith* عدة بن من. However, how could عدة (many) be the son of someone? (It isn't the name of an individual.) Thus, he (the *muhaddith*) answered, " بن فقطك (It can only be your son)."

Therefore, mistakes are made when reading something or looking at something; irrespective of whether it is the Qur'aan, *hadeeth* or any other article.

A letter to Kanpur

A letter had arrived for a certain person in Kanpur. The local residents concluded that it was in the Sindhi language and could thus not interpret it. Coincidentally, I was stationed there for a short period. When they showed it to me, I told them, "Brothers, this letter is in Urdu."

The entire letter was in Urdu, written illegibly. Hence, they could not decipher it and thought it was written in Sindhi.

That is why the only thing worthy of placing our trust and faith upon is Nabi's ﷺ sayings, which are free and pure from all faults. This is the essence of *Imaan*.

Whenever mischief and anarchy are rampant, it is a result of the love for wealth. Take the example of a person who steals. It is mentioned in the *Hadeeth Shareef*:

و لا يسرق السارق حين يسرق و هو مؤمن

At the actual time of stealing, a person's Imaan does not stay with him.

How severe are the warnings of the hereafter and how serious are the repercussions of this action even in this world. These tragedies are a result for the love of wealth and materialism. Huzoor ﷺ has said,

ما نقصت صدقة من مال

Charity does not decrease wealth.

When Huzoor ﷺ had explained the virtues of charity, some Sahaabah ؓ would remain in a state of hunger and without sufficient clothing. However, they would work and toil the entire day just to earn some money which they could spend in charity and earn its virtue. They desired to surpass others in this righteous action as well. Huzoor ﷺ has provided the universal remedy to the mischief and evils spread by the love of wealth, very intelligently and tactfully, in one simple sentence.

ما نقصت صدقة من مال

Charity does not decrease wealth.

Two very important aspects should also be remembered. The wealthy should be advised in this manner: "Don't instil the love of wealth within yourselves – give it out in charity." This is being addressed to the wealthy.

The needy, on the other hand and as far as possible, must not make their needs known to anyone. Their needs should be put forward to Allah Ta`ala only. Allah Ta`ala promises that if a person bears hunger for one day and does not disclose it to anyone, explicitly or implicitly, he will be given one year's halaal sustenance in return for that day's hunger.

You! Not me

Nowadays, due to the love of wealth, a new trend has started. The poor have memorised the following *aayat*,

وَاٰتُوا الزَّكٰوةَ

"And discharge zakaat."

"Why are you not giving *zakaat*? Brother, it is the command of Allah to give *zakaat*," they boldly state.

The wealthy on the other hand, have acquainted themselves with the injunction that is addressed to the poor, "It is forbidden to beg."

Hence, their advice to the poor and needy is: "You should not beg. That person who begs will not have flesh on his face on the Day of *Qiyaamah*. It will dry out and he will be left with bones only. Therefore, you should not beg."

The obligation that has been placed on the shoulders of the wealthy has been ignored and the beggar has now come to him to remind him of it. Similarly, the advice given to the poor has been ignored as well and the wealthy have taken on the task of reminding the poor of their responsibility.

In short, the wealthy person has neglected his obligation to the poor and vice versa. What is the underlying factor behind this? It is due to the love of wealth. That is why Huzoor ﷺ has advised the wealthy in this manner, "Brother, give to the poor and needy from your wealth. That person is not a true believer who sleeps with a full stomach at night whilst his neighbour stays hungry."

Stealing to help others

A vile and despicable notion that people have entertained is to snatch away the belongings of the wealthy.

"Don't leave them with any possessions," is the salient advice that is spread around.

This is not the teaching of Islam! The needy have been commanded: "When you see wealth bestowed upon a person, don't even incline towards it. Don't even lift your gaze at it. It is pomp and a show. Whatever it is, don't lift your gaze and look at it."

The erroneous belief is that if they have an orchard, snatch it away! If they have a car, snatch that away too! If they have a house, snatch that away from them as well. So much so, that if he has a wife, take her away as well!

This is a highly deviated form of thinking that is being spread and, because of this, uncontrolled mischief is spreading throughout the entire world. The correct remedy lies in practising on the sayings of Nabi ﷺ.

The rich should be encouraged to give charity as much as possible, whilst the poor and needy should be encouraged not to put their needs before anyone and live with patience and endurance.

In this way, the respect of both groups will be upheld. Both are the guardians of Allah Ta`ala's trust. The rich are His guardians; the poor are His guardians as well. This group guards its trust and that group guards its trust respectively. May Allah Ta`ala bestow upon us His divine assistance. *Aameen*.

Discourse 13

The Reality of Taubah

Mere lip service

نحمده و نصلي على رسوله الكريم

أعوذ بالله من الشيطن الرجيم بسم الله الرحمن الرحيم

وَ هُوَ الَّذِىْ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهٖ

"Allah Ta`ala accepts the repentance of His servants." (ash-Shura:25)

When a person makes taubah Allah becomes extremely happy. The object of *taubah* is to regret and be remorseful over one's actions. One should ponder in this manner: "I have committed this error whereas I was not supposed to have done so."

By showing remorse and regret, a person is pleading before Almighty Allah Ta`ala to forgive his wrongdoings and shortfalls. However, some necessary steps are essential for the acceptance of this repentance. Paying mere lip service and proclaiming,

"Forgive my sins. I am repenting", is insufficient.

In Kanpur, one of my friends complained to me that his four-year-old child was always asking for money.

"Why are you asking for money?" I said, reprimanding him.

He immediately caught hold of both his ears with his hands (in a manner of repenting).

"Will you ask for money in future?" I added.

"No, never again," he assured me.

Thereafter, he struck his father on his knee and said: "Now give me the money since I have repented."

Our repentance, nowadays, is similar to this child's repentance. We feel that merely mentioning the word *taubah* is sufficient and no other recourse is required.

Covering up

Some sins are of such a nature that *taubah* alone does not suffice and *qadha* becomes obligatory. For example, a person did not perform his *Salaah*. (It is essential that together with making *taubah* he performs the *qadha* of the missed *Salaah*). Not performing *qadha* and merely saying: "O Allah! Forgive me. I have not performed my *Salaah*. I will perform it in future," is definitely inadequate.

It is absolutely incumbent on that person to perform *qadha* of the Salaah omitted. (Then only will the *taubah* be accepted.)

If a person did not fast in the month of Ramadhaan, it will be obligatory upon him to make *qadha* of the missed fasts. Not observing the *qadha* and merely resorting to repentance and pleading: "O Allah! I am repenting, I will fast in future", will not suffice.

Similarly, if a person did not pay his *zakaat*, for his *taubah* to be accepted he will have to discharge the outstanding amount. Without paying out the due *zakaat*, it will also not suffice for him to say, "O Allah! Forgive me. I will discharge my *zakaat* in future."

The crux of the matter is that those laws of the *Shari`ah* which can be recompensed by making *qadha Shari`ah* has made its *qadha* obligatory. The acceptance of *taubah* requires that we fulfil the *qadha* as well as beg for forgiveness for not having fulfilled the obligation at its prescribed time.

The similitude to this situation is where a person is in debt or has to pay a government tax at a stipulated date but has missed the deadline. He presents himself before the magistrate and begs for leniency saying: "I did not pay my tax on time, please forgive me, I am begging your forgiveness."

It is possible that he may be pardoned for not meeting the deadline but does this mean that he will be absolved from paying the outstanding tax as well? Definitely not! The tax will still have to be paid out. Similarly, in the *Shari`ah* there are many obligations which, if not fulfilled, will make *qadha* incumbent upon an

individual. A person's *taubah* will not be accepted without fulfilling the *qadha*.

As far as the violation of the rights of human beings is concerned, the dictates of *taubah* require that the particular right (which was usurped) be fulfilled. For example, a person usurped another's wealth.

"I beg your forgiveness," he wails. "Please forgive me. I have taken your wealth."

This is insufficient. He is required to first pay out the wealth that he owes and then seek the victim's forgiveness.

Furthermore, *taubah* should be made in accordance with the manner in which the sin was committed. The *taubah* should reciprocate the degree or severity of the sin. If a sin was committed in solitude, the *taubah* should be made in solitude as well. If a sin was committed in the presence of a few people then the repentance too should be executed in the presence of those people. In this situation, to make *taubah* in solitude will not be acceptable.

The example of this is backbiting or speaking ill of another person in his absence and that individual has learnt about it. Making *taubah* in solitude will be inadequate. He has to repent in the company of those in whose presence he had committed this evil deed and seek Allah Ta`ala's pardon as well.

Chunks of meat

The Qur'aan has explicitly prohibited backbiting. Allah Ta`ala states in the Qur'aan:

وَلَا يَغْتَبْ بَّعْضُكُمْ بَعْضًا ؕ اَيُحِبُّ اَحَدُكُمْ اَنْ يَّاْكُلَ لَحْمَ اَخِيْهِ مَيْتًا فَكَرِهْتُمُوْهُ

"Do not speak ill of each other behind their backs. Would any of you like to eat the flesh of his dead brother?" (al-Hujuraat:12)

Thus, backbiting can be ascribed to a person who breaks off chunks of meat from his dead brother's corpse and consumes it. It is

reported in a Hadeeth that Nabi ﷺ once asked the Sahaabah ؓ: "Do you know what backbiting is?"

The Sahaabah ؓ replied: "Allah Ta`ala and his Rasul ﷺ know best."

Nabi ﷺ explained: "To mention something about your brother, in his absence which, if pointed out to him in his presence, will be disliked by him."

"What if that weakness is actually found in this person?" the Sahaabah ؓ enquired. (Will it then still constitute backbiting?)

"Yes," answered Nabi ﷺ. "This will indeed be backbiting for if the weakness is not found in him, you have slandered him."

Crossing over Jahannum

Regarding the sin of slandering, it has been recorded in the books of *Hadeeth* that the person who had slandered another in this world, will be stopped whilst crossing the bridge of *Siraat*. He will be asked to furnish the evidence for his false allegation against his fellow brother. He will also be asked to bring forth witnesses to support his claim and, until and unless they are not brought forth, he will not be allowed to proceed. He will be made to stand on the bridge of *Siraat* and beneath him the flames of *Jahannum* will be constantly rising.

Some people will cross over with the speed of lightening, others like the wind, whilst some will cross over it with the speed of a fast horse. The fire would not harm them whatsoever. But as for that person who is in this unfortunate position, he will be made to stand motionless, and it will be demanded of him: "Bring forth your evidence."

How will it ever be possible to produce false evidence on that day? In this world, false evidence can be manufactured. This has been predicted as one of the signs of *Qiyaamah*. Nabi ﷺ is reported to have said:

يشهدون و لا يستشهدون

People will give evidence without even being asked to do so.

How will it ever be possible to bring forth false evidence in the hereafter? This crime of slandering another person is such a heinous sin.

Pen him down!

Just as backbiting can be committed by means of one's speech, so too can it be done by means of one's pen. In fact, the backbiting committed by one's pen is even more severe than that of the tongue because that which has been spoken has come to an end (after the conversation). Some may remember the discussion whilst others may forget. However the person who made *gheebat* with the pen, by printing and circulating it or merely by printing pamphlets or small booklets, this sin will remain forever.

This is a continuous sin, which is extremely dangerous. The pen is known as one of the two tongues. One tongue is found in a person's mouth whilst the other is in his hand, i.e. his pen. We have now understood how contemptible this sin is.

One form of backbiting occurs by merely gesturing with the hands. A person may be short. To indicate that so and so is short by gesturing is also backbiting. Another person may be tall. To make an indication of this with one's hand whereby that person may resent it is also a form of backbiting. Others may be inflicted by other forms of deficiencies and to indicate this by means of gestures, will also constitute backbiting.

Subtle trouble

There is also another subtle form of backbiting which people do not even consider as backbiting. For example, a person begins praising someone in a gathering saying that so and so is a very wonderful

person. Another person in the gathering then sarcastically says: "Yes, it is so," or he may very sarcastically shake his head in the affirmative.

In this instance, although he has not made any verbal statement but, by shaking his head, he implies that you are unaware of the praised individual's shortcomings.

"I know what type of a person he really is."

This also represents *gheebat*. It is of a very dangerous nature because one does not even realise that he is backbiting.

Caution: Danger ahead

There is yet another type of backbiting that Allamah Shaami رحمة الله عليه has regarded as *kufr*. This is of an extremely perilous nature. The example of this is speaking ill of your brother and then rejecting the admonishment not to indulge in this sin.

"How can I be backbiting," we indignantly retort. "What I am saying is absolutely true. In fact I can tell it to him on his face."

It is as though we are regarding backbiting as permissible so long as it is true, whereas *gheebat* actually constitutes that which is true. The Qur'aan, on the other hand, totally prohibits it and regards it as *haraam*. Thus, we are in actual fact refuting a *Nass-e-Qat`ee* (definite injunction). An act, which is prohibited through *Nass-e-Qat`ee*, is being regarded as permissible. This is *kufr*. That is why Allamah Shaami رحمة الله عليه has classified it as *kufr*. May Allah Ta`ala save and protect us all.

Kicking the habit

Allah Ta`ala has gathered us here in this *Musjid* (Darul Uloom Musjid in Dabhel). I continuously tell those who go out in the path of Allah Ta`ala (*Tableegh Jamaat*) that when a habitual drunkard goes out for a *chillah* (forty days), forty days would have elapsed without

him drinking alcohol. Remaining in his home would have made it very difficult for him to abandon his evil habits. But, since he came out in *jamaat*, he was saved from consuming alcohol.

He may have had the foul habit of swearing but once he had come out for forty days he did not swear. He always used to fight and quarrel with others. For forty days he did not do so. He was a constant thief but for forty days he did not steal.

A person may be involved in a variety of sins ranging from physical sins to sins relating to one's character but, once he has come out for forty days, Allah Ta`ala has protected him from these maladies. And, upon his return, the effect of this environment remains with him. And if he has to go out in *jamaat* again, this will benefit him even more. However, if he becomes negligent then slowly but surely his previous evil habits will resurface.

Similarly, Allah Ta`ala has sent us here to this *Musjid*. We are prohibited from leaving the *Musjid* without a valid *Shar`ee* or acceptable, sound reason. Those evil habits, which we may have possessed at home, have been left outside and Allah Ta`ala has given us an excellent opportunity to free ourselves from such evil habits. By staying here, we can even guard our tongues. To protect our tongues is extremely important.

Once, a companion of Nabi ﷺ requested for some special advice. Nabi ﷺ pointed to his tongue and said: "Guard this!"

It is recorded in the *hadeeth* that every morning, all the limbs of the body address the tongue begging of it: "O servant of Allah Ta`ala! If you remain upright we will remain upright (safe), but if you do not remain upright then we too will suffer the consequences." Hence, to protect the tongue is of paramount importance.

The companions of Nabi ﷺ once enquired that if something undesirable was uttered, will they be taken to task for this on the Day of *Qiyaamah*?

Nabi ﷺ replied: "ثكلتك أمك – May your mother cry over you. A large number of people will be flung overturned into the fire of *Jahannum* because of this."

Thus, we have an excellent opportunity here to guard and protect our tongues. What a tremendous benefit is gained by familiarising our tongues with the recitation of the Holy Qur'aan, *tasbeeh*, *zikr*, *Durood Shareef*, *istighfaar*, etc., instead of involving it in backbiting, swearing, arguing and quarrelling.

Weigh your words

It is recorded in the *Ahaadeeth* that, at times, a person may utter a seemingly insignificant word. However, due to this very utterance he will be flung into *Jahannum*. That is how dangerous just one word can be. An excellent chance has been provided to us now to protect our tongues. Sometimes whilst quarrelling and arguing amongst ourselves, we do not even get the opportunity of reflecting upon what we are uttering, and *Shaitaan* becomes overwhelmed with joy.

The thorny tree

It is stated in a *Hadeeth* that in the evening *Shaitaan* spreads his throne on the ocean and seats himself on it. All his subordinates gather around him to render an account of their day's work. One disciple will relate:

"I have caused a person to miss his *Salaah* today."

"You have done nothing," *Shaitaan* bemoans. "Your deed is very insignificant."

This rendering of accounts will continue until one disciple says: "Today, I caused a fight between a husband and wife. When the husband came home, I whispered to his wife to accuse him of doing something wrong. I incited the husband to flatly refute this accusation and advised him how to respond to his wife's accusation

and vice-versa, until both their blood pressures rose and their tempers flared, resulting in the wife leaving her husband and going to her parents' home."

Hearing this, *Shaitaan* becomes elated. "Indeed you have done something very laudable. You are really worthy of being my deputy." He then embraces this disciple.

The wife has now gone to her parents' home. Her parents, brothers, sisters, aunts, etc., will gather around her to ascertain what had transpired. She will relate every minute detail, resulting in backbiting and even slandering. Thus, a special gathering of backbiting and slandering involving every household member will take place.

The husband's family, friends and associates will also come and question him and a similar scenario will occur there. This acrimonious bickering will continue between them and they will stop communicating with each other.

It is narrated in a *Hadeeth* that our actions are presented before Allah Ta`ala every Monday and Thursday. Everyone is forgiven except for two people who have severed ties with each other. Their actions are not even presented before Allah Ta`ala, resulting in them being deprived of His forgiveness. It is said regarding them that until and unless they do not reconcile, they will not be forgiven and their deeds will not be presented to Allah Ta`ala.

It is reported in another *Hadeeth* that when two Muslim brothers cease to communicate with each other because of some argument and fight and they break off ties with one another, the *du`aas* of both are rejected.

Furthermore, the husband and wife have desires and passions. The husband will fulfil his lust and desires unlawfully and vice versa. The offspring of these illicit relationships will be a source of even greater hardship for them. Due to a disagreement between the parents the children get affected as well.

As a result of the viperous tongue, this conflict has thrown their lives into such a lamentable and sorrowful state. *Shaitaan* has planted a tree of sins, yielding thorny branches, and these will constantly grow and bear poisonous fruit, and various types of worms and insects will then inhabit it.

Nevertheless, we have been provided with an excellent opportunity to protect our tongues. Hence, during *i`tikaaf*, we should not speak unnecessarily. However, amongst our friends something or the other will be spoken. An eleven-month-old habit is impossible to give up in just a single day. But definitely this habit will be decreased. We will definitely experience some change when we make the correct and sincere intention.

We have come here to ask of Allah Ta`ala, to beg His forgiveness and to repent for our shortcomings. We are beseeching Him to protect us in the future as well. Thus, divine assistance will come from the side of Allah Ta`ala. Our previous sins will be forgiven and, Insha-Allah, we will be protected in the future as well. May Allah Ta`ala grant us all the ability of practising upon what has been mentioned. *Aameen*.

Discourse 14

The Benefits of the Company of the Pious

نحمده و نصلي على رسوله الكريم

It is narrated in the books of *Hadeeth* that the Sahaabah ﷺ explained to Nabi ﷺ that when they sat in his company it is as though *Jannat* and *Jahannum* were before them. However, when they left his company and went to their families, the same feeling no longer remained with them. Consequently, some even considered themselves to be hypocrites as only a hypocrite's condition could be described in this manner.

Nabi ﷺ informed them that had they perpetually experienced that same spiritual condition, the angels would come and shake their hands on the streets. This is an experience that is rarely felt and is not a lasting condition.

The environment of this material world continuously affects human beings, thus causing us to experience a constant change in our spiritual condition. Therefore, there is a dire need for us to sit in the company of a *Shaikh-e-Kaamil* (expert spiritual guide).

Come to My door

The month of Ramadhaan especially, comes with the specialty of saving us from being exposed to harmful environments. It is as if Allah Ta`ala is calling out and saying: "O My servant! Why are you wasting your time in farming? Come to My door. O My servant! Why are you sitting in your businesses and consuming interest? Come to My house, My Musjid. O My servant! For how long will you continue making shoes and sewing clothes? Leave all that and come to My door."

Allah Ta`ala has called us here to distribute gifts to us. He has called us here to forgive our sins and reform the condition of our hearts. Instead of engaging in swearing, backbiting, etc., acts that we do in our shops and factories, we have the opportunity now to recite the Qur'aan, take the name of Allah Ta`ala, read *tasbeeh*, *Durood Shareef*, *istighfaar*, engage in *Nafl Ibaadat*, etc.

What a great honour it is that Allah Ta`ala has chosen us as His guests and gathered us here. He has locked up *Shaitaan* – that very *Shaitaan* who has troubled us throughout the year and educated us on how to perpetrate various sins. We have been saved from him. Everyone cannot easily comprehend the evil and mischief spread by *Shaitaan*. In fact, it is quite difficult to understand him. *Shaitaan* is afraid of the pious and he runs away from them.

Incident of Hadhrat Raipuri رحمة الله عليه and Moulana Allah Bakhsh رحمة الله عليه

Hadhrat Moulana Abdul Qadir Raipuri رحمة الله عليه narrated that when Shah Abdur Raheem رحمة الله عليه came to Raipur, a *majlis* used to be conducted and everyone would come out of their rooms at approximately eight or nine 'o' clock.

One day, Moulana Allah Bakhsh رحمة الله عليه came out of his room and Hadhrat Shah Moulana Abdur Raheem Sahib رحمة الله عليه was sitting in the *majlis* area. Hadhrat Moulana Abdur Raheem Sahib saw Moulana Allah Bakhsh and said to him: "Come and sit here." Moulana Allah Bakhsh did as he was told.

Hadhrat Moulana Abdul Qadir Sahib رحمة الله عليه relates that afterwards I went up to Moulana Allah Bakhsh and asked him: "Hadhrat! What was the reason for you being treated with special importance today?"

"What can I say," Moulana Allah Bakhsh sighed. "I awoke at 2 a.m. this morning and from that time onwards a voice was continuously echoing in my heart saying: 'Verily I am Allah.' I tried my level best to subdue it but this voice refused to stop. However, as soon as Hadhrat رحمة الله عليه saw me and asked me to sit next to him, that voice immediately stopped."

That which cannot be even achieved through years of sacrifice, is instantly conferred to one by Allah Ta`ala merely by sitting in the company of these pious servants.

Dr. Allamah Iqbal with Allamah Kashmiri رحمة الله عليه

Hadhrat Moulana Anwar Shah Kashmiri رحمة الله عليه once went to Lahore and stayed there for a considerable period of time. Hadhrat had many students in Lahore and they used to attend his gathering. Dr. Iqbal was still living at that time. Some of his friends told him: "Why don't you also come?" He did not entertain much confidence in any *aalim*, hence he never frequented their gatherings. Then by chance, a very close friend said to him: "You are touring the entire world. What harm will there be if you go there?"

"Very well," he relented and also attended the *majlis*.

Just as he sat in Hadhrat Shah Sahib's رحمة الله عليه *majlis*, his mind was directed to the *Hadeeth* wherein the *Sahaabah* ﷺ explained that when they sat in Nabi's ﷺ *majlis*, it was as though birds were perched on their heads. The slightest movement would have caused them to fly off. This meant that they used to sit with utmost respect and dignity. Looking around him, he saw the exact same scenario.

Everyone sat with great respect. While observing Hadhrat Shah Sahib's *majlis*, he thought to himself that the *majlis* of Nabi ﷺ must have been conducted in this manner.

People asked various questions in Shah Sahib's *majlis* and Shah Sahib رحمة الله عليه gave them a very in-depth answer. He would say that so and so has written this and he has erred because in a certain *kitaab* it has been recorded in this way and in another *kitaab* the matter is recorded like this and the author has actually misunderstood the situation. He would discuss the finer details of everything.

It was for this reason that Hadhrat Shah Sahib رحمة الله عليه was considered to be a 'walking library'. Dr. Iqbal heard the different answers to the various questions. He returned for the next *majlis*. A

question was posed regarding the creation of the world. In reply, Hadhrat Shah Sahib رحمة الله عليه recited one of his poems. Hearing his poetry, Dr. Iqbal realised that this is no ordinary person. Since Dr. Sahib himself was a very famous poet, he appreciated Shah Sahib's knowledge.

He too, began asking questions. He asked regarding the definition of '*zamaan* – time' and '*makaan* – place'. Shah Sahib رحمة الله عليه answered his questions. Dr. Iqbal then quoted Newton's theory on the subject. Hadhrat Shah Sahib replied that whatever Newton had written was actually taken from a thesis prepared by Allamah Iraqi. Shah Sahib explained that in his opinion it was a deception by Newton not to have attributed this theory to Allamah Iraqi.

Dr. Iqbal then asked him who Allamah Iraqi was and where was the thesis that he had prepared. Shah Sahib رحمة الله عليه informed him that the thesis was in Deoband, which he later sent to him.

Dr. Iqbal posed various questions and Hadhrat Shah Sahib رحمة الله عليه gave him satisfactory answers to all of his objections. Thus, Dr. Sahib had now taken a great liking for Shah Sahib.

When Hadhrat Shah Sahib رحمة الله عليه noticed that Dr. Sahib had taken a special liking for him, he one day said to him, "Dr. Sahib, I am not pleased with you." This was in reference to Dr. Sahib's association with Ghulam Ahmad Qadiani's 'Jamaat-e-Ahmadi'.

Dr. Sahib was the secretary for the organization. Hadhrat Shah Sahib رحمة الله عليه detested this organisation and was infuriated with Ahmad Qadiani for criticising the *Ambiyaa* عليهم السلام and reviling them. Ghulam Ahmad considered himself to be superior in status to the *Ambiyaa* عليهم السلام as is apparent from his poem:

ابن مریم کے ذکر چھوڑو = اس سے بہتر غلام احمد ہے

(Stop talking about Hadhrat Isa (عليه السلام). Ghulam Ahmad is better than him.)

These were the types of statements that he had uttered. He negated *Khatm-e-Nubuwwat* (finality of the prophethood of Nabi ﷺ)

and claimed prophethood for himself. Therefore, Shah Sahib رحمة الله عليه was naturally disinclined to him and his pseudo-organisation. Dr. Sahib understood what Shah Sahib meant. He immediately left his presence, resigned from the said organisation, repented and returned to Hadhrat Shah Sahib.

"Hadhrat!" he respectfully said, "That thorn which was causing you discomfort has been removed."

Hadhrat Shah Sahib رحمة الله عليه focused his attention towards Dr. Iqbal, resulting in Dr. Sahib experiencing such a feeling in his heart which he was unacquainted with. He never imagined that such a feeling could be experienced. In relation to these experiences he composed the following poetry:

جلا سکتی ہے شمع کشتہ کو موج نفس ان کی الہی کیا بھرا ہوتا ہے اہل دل کے سینوں میں

نہ پوچھ ان خرقہ پوشوں کو ارادت ہو تو دیکھ انکو ید بیضا لئے بیٹھے ہیں اپنی آستینوں میں

تمنا درد دل کی ہے تو کر خدمت فقیروں کی نہیں ملتا یہ گوہر بادشاہوں کے خزینوں میں

The ecstasy and enjoyment of their souls are able to set alight the lamp of a lover.

O Allah! What is it that is concealed within the bosoms of the ahl-e-dil (pious)?

Don't enquire regarding these ragged-clothed people; look at them if you really have the intention to do so.

They have assigned themselves to one spot whilst sitting with miracles tucked within their sleeves.

If it is your heart's desire then serve the pious,

For you will never find these gems even in the treasures of the kings.

Since then, the direction of Dr. Sahib's poetry took on a new path. He composed very strange poetry prior to this but now his poetry was in the mould of Moulana Rumi رحمة الله عليه. He also started expounding on the topics that Moulana Rumi رحمة الله عليه had discussed.

Whatever Dr. Sahib's condition may have been, it is apparent from his poetry that he certainly had a very deep attachment and love for the personality of Nabi ﷺ. One of his couplets is:

تو غنی از ہر دو عالم من فقیر روز محشر عذرھائے من پذیر

ایک اگر بینی حسابم نا گزیر از نگاہ مصطفی پنہاں بگیر

"O Allah! You are independent and I am a pauper. On the Day of Qiyaamah accept my excuses for my sins and shortcomings.

If you have to take an account from me, then do not do so in the presence of Nabi ﷺ."

"Do not expose me to Nabi ﷺ because he might feel ashamed that from amongst his followers such an account is being taken."

This was the calibre of his poetry.

This entire revolution in his life came about as a result of the company of Hadhrat Shah Sahib رحمۃ اللہ علیہ. But, alas! Today, in this modern society, we do not find the need for such company, and we do not regard it to be significant. Thus, we remain deprived of the special mercies of Allah Ta`ala.

Allamah Kashmiri رحمۃ اللہ علیہ with Shaikh-ul-Hind رحمۃ اللہ علیہ

Hadhrat Shah Sahib رحمۃ اللہ علیہ himself possessed an extremely great degree of respect for his elders. When Shaikh-ul-Hind رحمۃ اللہ علیہ returned from Malta, he used to conduct a *majlis* after *Fajr Salaah* at his home. This was predominantly a gathering of *Ulama* where various *Shar`ee* matters were discussed.

Sometimes, Hadhrat Shaikh-ul-Hind رحمۃ اللہ علیہ would participate in the discussions, but Hadhrat Shah Sahib would remain absolutely silent. He used to sit in *tashahhud* position with his head lowered. When the *majlis* would end and everybody would leave, Hadhrat

Shaikh-ul-Hind رحمة الله عليه himself would say: "Shah Sahib! Is there anything you would like to ask?"

Shah Sahib would then raise his head and respectfully say: "Hadhrat! I wish to know something regarding this *Hadeeth*."

He would never ask of his own accord but would wait until Shaikh-ul-Hind himself questioned him. Others would engage in the conversation but Shah Sahib would not participate in any of their conversations. He would remain focused towards his *Shaikh*.

Shaikh-ul-Hind going to Malta

When Hadhrat Shaikh-ul-Hind رحمة الله عليه was leaving India to be incarcerated in Malta, after being falsely convicted, there was a discussion among the *Ulama* concerning who would be appointed as the *sadar mudarris* (head of teachers). When this news reached the ears of Hadhrat Shaikh-ul-Hind رحمة الله عليه, he said: "In the presence of Moulana Anwar Shah Sahib Kashmiri, I do not see why such a question has arisen as to who would occupy the office of the *sadar mudarris*."

His position and personality was such that he had to only mention this and everyone fell silent. Eventually, Moulana Anwar Shah Sahib was chosen as the *sadar mudarris*.

Hadhrat Shah Sahib رحمة الله عليه came into the classroom to teach a lesson of Tirmizi Shareef. He opened the *kitaab* and the contents were read out but he was unable to explain even one word. This was due to the severe grief he was experiencing from the imminent departure of Hadhrat Shaikh-ul-Hind رحمة الله عليه. He closed the *kitaab* and went directly to Hadhrat Shaikh-ul-Hind Sahib's house.

Hadhrat was seated on his bed. He knelt down and embraced Hadhrat Shaikh-ul-Hind's shins and burst out crying uncontrollably. This was the very same Shah Sahib who was unable to even speak in front of Shaikh-ul-Hind رحمة الله عليه. He had acquired an unknown strength that he himself did not realise he possessed.

Hadhrat Shaikh-ul-Hind did not react immediately and allowed him to cry. When his sobbing subsided, Hadhrat Shaikh-ul-Hind رحمة الله عليه placed his hand on his head and placating him said: "Shah Sahib! Due to my presence here you were always confronted with objections and doubts. In my absence such doubts will not occur. If they do occur then Allah Ta`ala Himself will guide you. Go now in Allah Ta`ala's care."

Allamah Kashmiri رحمة الله عليه with Hadhrat Saharanpuri رحمة الله عليه

The love that these people had for their tutors and elders was unsurpassed. This is something that is no longer found.

Hadhrat Moulana Khaleel Ahmad Saharanpuri رحمة الله عليه used to travel from Saharanpur to Deoband to visit the library.

Upon reaching Deoband, if the library was open, he would go straight in and refer to whichever *kitaab* he needed and thereafter return to Saharanpur. If upon reaching Deoband he found the library to be locked, he would go to the person in charge of the library, take the key from him and complete his work. If some time remained, before his train could depart, he would go and visit someone.

On one occasion after completing his work, he went to visit Shah Sahib رحمة الله عليه. Hadhrat Shah Sahib's room was at the top of the staircase. When Hadhrat Shah Sahib رحمة الله عليه saw him approaching, he quickly ran bare-footed to meet him.

"Shah Sahib! There is no reason for such formality that you have come bare-footed to greet me. I was coming to you anyway," Hadhrat Saharanpuri pointed out.

Nevertheless, Hadhrat Shah Sahib رحمة الله عليه grasped both his hands and led him to his room. Hadhrat Shah Sahib then dismissed his special students. (These students remained in his company after the

normal class periods had ended). After discussing in private, Hadhrat Saharanpuri رحمة الله عليه would return to Saharanpur.

Moulana Kifaayatullah with Hadhrat Saharanpuri رحمة الله عليه

Moulana Kifaayatullah رحمة الله عليه used to stay in Gangoh. He studied in Saharanpur and even taught there. He had taken *bay`at* at the hands of Hadhrat Shaikh-ul-Hind رحمة الله عليه. At the time when Shaikh-ul-Hind was in Malta, a strange condition overcame Moulana Kifaayatullah.

Whilst in the midst of his *zikr*, he would get the urge to commit suicide. He would pick up a knife or he would go and peer down into a well. But, because he was an *aalim,* neither the knife nor the well were of any benefit to him. Also, he was extremely distressed because his *Shaikh* was not present – he was in Malta. He contemplated on this issue and his mind went straight to Hadhrat Saharanpuri رحمة الله عليه as he was the first *khaleefah* of Hadhrat Gangohi رحمة الله عليه. He wrote to him about his predicament and asked him for assistance. Hadhrat Saharanpuri رحمة الله عليه replied: "I am surprised that you are of the opinion that I am worthy of such a major task. I definitely am not worthy of it."

Moulana Kifaayatullah رحمة الله عليه became even more distressed and decided to go to Thanabawan to visit Hadhrat Thanwi رحمة الله عليه. He first had to take a train from Meerut to Saharanpur. From Saharanpur he had to take another train, which he missed. Thus, he went to Madrasah Mazaahir-ul-Uloom to meet Hadhrat Saharanpuri who received him very warmly. When everyone had left, Moulana Saharanpuri رحمة الله عليه said to Moulana Kifaayatullah: "What was it that you wrote? I find it very strange that a learned person like you could write something of that nature. How can I ever be worthy of such a task?"

"Hadhrat!" observed Moulana Kifaayatullah. "If someone were to say that you are not worthy of it then this is not an objection against your good self. Rather, this is an objection against Hadhrat Gangohi رحمة الله عليه as to why he gave you *khilaafat*? Was it his habit to confer *khilaafat* upon unworthy people? That door from which you have achieved everything is the very same door from which I was nurtured. Hence I also have a right over you."

Moulana Saharanpuri رحمة الله عليه remained silent for a while and then remarked, "You may stay here."

In the evening after Esha Salaah, when Hadhrat Saharanpuri was going home, he changed the sequence of Moulana Kifaayatullah's *zikr*. He asked him to sit in the upper level of the guest room during the latter portion of the night and to make *zikr* loudly enough for it to reach Hadhrat Saharanpuri's house. Hadhrat's house was situated very close to the Madrasah. Upon this instruction, Moulana Kifaayatullah said: "I do not know how to make Zikr!"

Hadhrat replied, "Do not get worried. Continue with whatever you are doing. A person with a similar problem such as yours, once came to Hadhrat Gangohi رحمة الله عليه and he prescribed the same remedy for him."

For Moulana's peace of mind, Hadhrat Saharanpuri presented the proof for this method that it was prescribed by Hadhrat Gangohi رحمة الله عليه. Hadhrat Saharanpuri then departed.

Moulana Kifaayatullah رحمة الله عليه woke up in the latter portion of the night and began making his *zikr*. It was Hadhrat Saharanpuri's habit that he would awaken at the time of dawn, come to the Madrasah and remain there for some time engrossed in deep meditation. The Fajr Salaah would then take place. Accordingly, he came and sat down in the Musjid. After Fajr Salaah, Hadhrat asked him: "How do you feel now?'

"I am now at ease. I no longer experience the condition I was afflicted with," disclosed Moulana Kifaayatullah.

Hadhrat رحمة الله عليه then said: “Very well, now sit here.”

He seated him close to his room, entered it and closed the windows. Moulana Kifaayatullah رحمة الله عليه narrates, “I did not know where Hadhrat was sitting or what he was doing in the room. However, I began experiencing a strange feeling that there was a wound on my heart and Hadhrat was pressing it and blood and matter was pouring out. I was very startled by this because I could not see Hadhrat anywhere. He was in the room and the door was closed. This condition lasted right up to the time of *Ishraaq*.”

Hadhrat read his *Ishraaq* and then came out of the room.

“How do you feel now?” he asked, emerging from the room.

Moulana Kifaayatullah replied that he was totally at ease.

“Come with me,” he requested and took me to the Bukhaari Shareef lesson. Hadhrat رحمة الله عليه seated him and then commenced the lesson.

Moulana Kifaayatullah comments that the amount of *noor* and radiance that he saw emanating caused his heart to quiver. He had never seen such spiritual effulgence before and he desired that Hadhrat should lengthen the discussion. However, Hadhrat's method of teaching was to deliver concise lectures.

Hence, Moulana Kifaayatullah began asking many questions. Hadhrat sometimes elaborately answered the questions whilst at other times he would say: “Do not look for the answers in any *kitaab*. It is not found there.”

Sometimes a question would be posed and Hadhrat رحمة الله عليه would give the answer and then he would say that another objection arises here which the commentators have overlooked. He would explain the objection and give the answer as well. In this manner, he conducted the lesson with great ease. Moulana Kifaayatullah then requested Moulana Saharanpuri رحمة الله عليه to allow him to visit Thanabawan.

"By all means, but on your return spend a night here as there is still some rawness left in you," explained Moulana Saharanpuri.

Moulana Kifaayatullah was baffled as to what 'rawness' could be left in him. Nevertheless, he went to Thanabawan and, on his return trip, he remained in Saharanpur for two days.

Moulana Kifaayatullah رحمة الله عليه relates: "I now realised what the 'rawness' was, which previously I was unable to perceive. When I sat outside the room meditating in the morning, I could feel something being filled into my heart and that, actually, was a sense of great happiness and spiritual strength. My heart was imbued with these two qualities. During my first visit, pollution and contamination were erased and during my second visit, this pollution was replaced with spiritual energy."

Hadhrat رحمة الله عليه then said, "Go, Insha-Allah, you will now experience peace of mind."

The above remedy is a direct result of the companionship of the pious people. This is not the work of any doctor. The company of the pious people is necessary to treat these types of ailments. The Sahaabah ﷺ sat in the company of Nabi ﷺ. The *Taabi`een* sat in the company of the Sahaabah. The *Tab-`e-Taabi`een* sat in the company of the *Taabi`een* and this method continues to this day.

Hadhrat Thanwi رحمة الله عليه and Hadhrat Gangohi رحمة الله عليه

Severe spiritual problems are solved easily and comfortably, by merely sitting in the company of the pious. Hadhrat Thanwi رحمة الله عليه recalls: "I used to frequent the company of Hadhrat Gangohi رحمة الله عليه when any doubts or objections plagued me but I would not even get a chance of asking any questions. Without even asking, I suddenly understood the answers. Sometimes, someone else would ask the questions which I wished to pose and Hadhrat Gangohi رحمة الله عليه

would answer it. Sometimes, Hadhrat Gangohi رحمة الله عليه himself would speak on the very same topic that was troubling me and those doubts were immediately obliterated. At other times, absolute silence would prevail over the *majlis* without Hadhrat saying anything at all and all doubts would disappear. I would ask Hadhrat one or two questions and he would say: 'Who posed this question?'

"'Ashraf Ali,' I would reply, eagerly awaiting an answer.

"But Hadhrat رحمة الله عليه would not answer. He would neither reply by saying that I am looking for answers to such simple and easy questions nor would he say that the answer was very difficult to comprehend. He would not even ask me to repeat the question. Nothing at all! Absolute silence would prevail. I later realised that if Hadhrat had answered, then too it would not have clarified the matter as much as it was clarified by Hadhrat's silence."

What is the lesson in this incident? The lesson is that the original grace comes from Allah Ta`ala into the heart of the spiritual guide. This same grace is then conferred to those around the *Shaikh* on condition that there is some relationship with him and they believe him to be the right person for their spiritual development.

However, if you entertain some doubt in him then you will not derive the necessary benefit. Only if the heart is clean and receptive will one attain benefit. The original benefactor is Allah Ta`ala. The heart of the *Shaikh* is only a means of acquiring this benefit. The pure rain that falls upon the marble roof will flow off that roof in the very condition that it originally fell. If there is a gutter that is attached to this roof then whoever comes and stands beneath it will benefit. Water was not created in the gutter. The water came from the skies. This gutter is only the means of receiving the pure water.

It is, however, necessary to maintain the connection with the means as well. If a person has to place some filth in the gutter, the water flowing out of this gutter will be polluted – dirty and filthy water will flow out. The water did not fall from the skies in that

form. It was absolutely clean but, due to the gutter being contaminated, it became dirty.

Clear relationship

This is the example of a *Shaikh*. If he is a true and sincere *Shaikh* who recognises Allah Ta`ala, then whatever benefits Allah Ta`ala showers on him will be absolutely pure. If the *mureed* does not have any faith in the *Shaikh* – he harbours ill thoughts about him and constantly picks out faults in the sayings and actions of the *Shaikh* – this will definitely have an adverse effect on the *mureed*.

Once the *Shaikh* has some reservations about the *mureed*, the *mureed* will not benefit from him. The proof of this is found in the *Hadeeth* as well. Hadhrat Wahshi ﷺ had martyred Hadhrat Hamzah ﷺ in such a manner the he disfigured him completely. He removed his heart and liver and cut his nose and ears. When he accepted Islam after the conquest of Makkah and pledged allegiance at the hands of Rasulullah ﷺ, Rasulullah ﷺ asked him if it was possible for him not to come in front of him (ﷺ).

The reason being that he was reminded of the brutal savagery of his beloved uncle at the hands of Wahshi ﷺ and this caused a great deal of distress to him. Rasulullah ﷺ was concerned that if every time he saw Hadhrat Wahshi ﷺ and was reminded of his uncle, Hadhrat Wahshi ﷺ will be deprived of acquiring benefit from him.

Hence, he (ﷺ) chose this prescription for Hadhrat Wahshi ﷺ because distance does not pose as an obstacle for acquiring benefit for the one who has developed a connection and link through *Imaan*. Whatever has been decreed for us, we will definitely receive. Therefore, this solution was adopted.

It was the habit of the hypocrites to constantly complain to Rasulullah ﷺ about the Sahaabah ﷺ, the most sincere Muslims. Rasulullah ﷺ would say: "Do not complain about my companions. I want my heart to be absolutely clear when I meet them. There must be no reservation for them in my heart at all."

Similarly, the true *mashaayikh* do not like to harbour any reservations whatsoever with respect to their *mureeds* so that they (the *mureeds*) may receive complete benefit from them. If the *Shaikh* harbours any doubts in his heart, no benefit will be transferred to his mureeds but rather an adverse effect will result.

Conversely, a *mureed* as well must not entertain any ill feelings in his heart for the *Shaikh*. It is essential for both their hearts to be linked and, once this link has been established, there will be rapid progress on the path of the *mureed*.

Jalaaluddeen Thanesri رحمة الله عليه with Shah Abdul Quddoos رحمة الله عليه

Hadhrat Shaikh Jalaaluddeen Thanesri رحمة الله عليه had taken *bay`at* at the hands of Hadhrat Shah Abdul Quddoos Gangohi رحمة الله عليه. Once, he wrote to his *Shaikh* explaining his spiritual condition. Hadhrat Shah Abdul Quddoos replied:

گرچہ دیر است آہو بچنگ شیر است

Although it is a bit late, but the gazelle has eventually come into the claws of the lion.

With regards to our outer limbs, a stronger person can overpower a weak person using his might and tactical acumen. But those inner-debasing qualities that are within our volition, like that of *nafs-e-ammarah* (evil propensity) and the power to commit evil deeds, these are the snares of *Shaitaan* and to overpower them requires another greater form of strength. Thus, if the *Shaikh's* inner strength is greater, then he can overpower these debasing qualities of the *mureed* and reform his spiritual condition benefiting him tremendously. However, if the poor *Shaikh* is weak then Allah Ta`ala have mercy on him and the *mureed*! *Aameen*. Both of them require His mercy.

Discourse 15

Soul Searching and Following the Sunnat

نحمده و نصلي على رسوله الكريم

Hafiz Muhammad and Hadhrat Madani رحمة الله عليه

In the district of Meerut, lived a *buzurg* by the name of Hafiz Muhammad Husain Sahib رحمة الله عليه. He was from among the special *mureeds* of Moulana Gangohi رحمة الله عليه. His legs, from below the knee, were bent inwards.

Thus, if he desired to go anywhere, he had to be carried on someone's back. After the partition of India, he wrote a letter to Moulana Husain Ahmad Madani رحمة الله عليه. (He had also written to many other great *ulama* such as Moulana Aazaad and Moulana Habeeb-ur-Rahman Ludhyanwi رحمة الله عليه. The contents of his letters and the replies he received from them are unknown.) In his letter to Moulana Madani رحمة الله عليه he wrote: "You were previously a *mujaahid* fighting the English for the freedom of India. Hence, the use of black dye was permissible for you. Allah Ta`ala has made you successful in your mission and you are the leader of the nation. The usage of black dye is no longer permissible for you."

"Insha-Allah, I shall adhere to your instruction," assured Hadhrat Moulana Husain Ahmad رحمة الله عليه. Thereafter, Moulana Madani رحمة الله عليه never used black dye.

Hafiz Muhammad Husain رحمة الله عليه regularly visited Moulana Madani رحمة الله عليه. He once came to visit Moulana Madani رحمة الله عليه at the time he was having his meals. Moulana رحمة الله عليه was entertaining a few guests, one of whom was ill. Hence, a special diet dish was prepared for the sick guest.

Moulana Madani's رحمة الله عليه practice was to serve the meal to the guests on a large platter, which was placed at the centre of a round *dastarkhaani* (eating cloth). The *rotis* were wrapped in a cloth, which Moulana رحمة الله عليه kept by him. Before partaking of the meal, Moulana

رحمة الله عليه would place two *rotis* before each guest. During the meal, he vigilantly observed his guests and gave another *roti* to the one who had only a small portion remaining. On that particular day, when Hafiz Muhammad Husain رحمة الله عليه arrived and contrary to the normal practice, two different dishes were served. "Moulana," exclaimed Hafiz Muhammad Husain رحمة الله عليه, "were two dishes ever placed on the *dastarkhaan* of Nabi ﷺ?"

Moulana Madani رحمة الله عليه did not cite the *hadeeth* which establishes that two different dishes were served on the *dastarkhaan* of Nabi ﷺ but rather humbly replied, "Hadhrat, you want us to adhere to the *sunnat*. We are the slaves of our stomachs. How can we ever adhere to the *sunnat*?"

Moulana Ahmad Shah رحمة الله عليه and Mufti Mahmood Sahib رحمة الله عليه

Moulana Ahmad Shah Sahib رحمة الله عليه of Hasanpur, Moradabad was a very pious person. He had a special relationship with Moulana Gangohi رحمة الله عليه. I (Mufti Mahmood Sahib [رحمة الله عليه]) had the opportunity to meet him when he came to Deoband.

"Where do you reside?" he asked me affectionately.

I replied: "Gangoh."

"What are you studying?"

"Bukhaari Shareef, Tirmizi Shareef, etc.," I barely mustered up the courage to reply.

"Do you revise your work often?" he questioned.

"It has always been my practice that at the beginning of every new year, I revise all the *kitaabs* of the previous year."

"In that case," he commanded, "stretch forth your hand so that I may kiss it."

Crying over one's actions

Towards the end of his life, he (Moulana Ahmad Shah Sahib) suffered some type of a sickness affecting his bladder. He passed urine by using a tube attached to a bottle, which he held in his hands. He even had to travel in this condition.

Someone once asked him: "What is the cause of this sickness?"

"My evil actions," he lamented.

Puzzled, the man asked: "What evil actions are you talking about?"

"For years on end, I was able to pass urine a few times in a day with ease and comfort. However, not once did this ungrateful tongue of mine ever express gratitude to Allah Ta`ala for this favour of His. Which action can be more evil than this? Allah Ta`ala has warned us of His punishment for ingratitude:

وَلَئِنۡ كَفَرۡتُمۡ اِنَّ عَذَابِىۡ لَشَدِيۡدٌ

"And if you are ungrateful, indeed My punishment is severe." (Ebrahim:7)

Moulana Ahmad Shah رحمة الله عليه and Moulana Madani رحمة الله عليه

He (Moulana Ahmad Shah Sahib) once visited Moulana Madani رحمة الله عليه. When Moulana Madani رحمة الله عليه saw him, instead of embracing him and shaking his hand, Moulana bent down to kiss his feet. Moulana Ahmad Shah رحمة الله عليه moved his foot away and did not allow Moulana Madani رحمة الله عليه to kiss it. However, Moulana Madani رحمة الله عليه got to kiss his hand.

"Why do you bring embarrassment upon me?" asked Moulana, feeling ashamed at Moulana Husain Ahmad Madani's act of respect.

"You bring embarrassment to me by not allowing me to kiss your hand," pointed out Moulana Husain Ahmad Madani رحمة الله عليه.

They then proceeded to the *musjid*, to perform *salaah*, with Moulana Madani رحمة الله عليه walking in front.

Moulana Madani's رحمة الله عليه previous habit when entering the *musjid* was to raise his feet backwards, one at a time, and in this way remove his shoes. However, one sincere *mureed* was the cause of Moulana abandoning this habit.

(It happned as follows:) Once, when Moulana رحمة الله عليه was raising his foot to remove his shoe, this *mureed* came to assist Moulana and took hold of both legs of Moulana. This caused Moulana to fall and injure his knees. From then onwards Moulana Madani رحمة الله عليه began removing his shoes outside the *musjid*.

On that day, when Moulana removed his shoes and entered the *musjid*, Moulana Ahmad Sahib came from behind, picked up Moulana's shoes, kissed them and said: "O Allah Ta`ala! That slave of Yours (Moulana Madani) kissed my hand. I make You the witness that I have kissed his shoes in lieu thereof."

Moulana Ihtishaam-ul-Hasan and Moulana Ahmad Shah رحمة الله عليه

There was a Moulana Ihtishaam-ul-Hasan Sahib رحمة الله عليه who resided in Khandla. His two brothers are still alive (this was at the time of the discourse), one is Moulana Izhaar-ul-Hasan Sahib and the other is Moulana Iftikhaar-ul-Hasan Sahib.

Moulana Ihtishaam-ul-Hasan Sahib mentioned that Moulana Ahmad Shah Sahib رحمة الله عليه said to him on one occasion: "Moulana Ihtishaam. I have to go to Calcutta. A friend has requested me to lay the foundation of his house. My desire is that you accompany me and I shall get you to lay the foundation."

Moulana agreed to accompany Moulana Ahmad Shah Sahib رحمة الله عليه. Before embarking on the journey, Moulana Ahmad Shah رحمة الله عليه further added: "Brother Ihtishaam, you will be the *ameer* (leader) for this journey."

On reaching Calcutta, Moulana Ahmad Shah, who was accustomed to remaining in a state of *wudhu* always, contracted severe diarrhoea. During the night he had to get up on numerous occasions to relieve himself and would make *wudhu* thereafter.

"Hadhrat," Moulana Ihtishaam remarked. "You have appointed me as your *ameer*. Your *ameer* is now requesting you not to wake up for *Tahajjud Salaah* tonight."

On hearing this, Moulana Ahmad Shah رحمة الله عليه remained silent; he neither agreed nor disagreed. It seemed as though he was engaged in deep thought. When there was about an hour left for *subh saadiq*, Moulana Ahmad رحمة الله عليه gently shook Moulana Ihtishaam's foot. Moulana Ihtishaam رحمة الله عليه awoke and saw Moulana Ahmad رحمة الله عليه crying uncontrollably. He asked Moulana Ahmad رحمة الله عليه the reason why he was crying, to which he replied: "I had taken *bay`at* at the hands of Moulana Gangohi رحمة الله عليه 57 years ago. Since then, I have never missed a single *Tahajjud Salaah*. You are my *ameer* and you have asked me not to perform *Tahajjud* tonight. (To obey the *ameer* is necessary.) Therefore, I beg you in the name of Moulana Gangohi رحمة الله عليه to allow me to perform *Tahajjud*."

"Hadhrat, I permit you to do as you please," replied Moulana Ihtishaam, obviously taken aback by Moulana Ahmad Shah's request.

When the time came for laying the foundation, Moulana Ahmad رحمة الله عليه laid the foundation himself and did not allow Moulana Ihtishaam to lay it. On reaching the guesthouse, Moulana Ihtishaam asked: "Hadhrat, you took me along to lay the foundation. Why did you lay it yourself?"

"Yes, I had brought you to lay the foundation because you are a pious person," admitted Moulana Ahmad Shah. "I did not want to lay it myself out of fear that my sins will have a bad effect on the foundation. However, I had seen that the trench was very deep and there was a danger of you injuring yourself. I thought to myself that Allah Ta`ala desires to use you for the service of *deen*; therefore, you should not take the risk of injuring yourself by laying the foundation. If anyone should take the risk and face the danger, it should be me because I am old and a non-entity. If I get hurt or even die, that would not be a loss."

The person, who had invited Moulana Ahmad رحمة الله عليه to lay the foundation, gave him 950 rupees as a gift. Moulana Ahmad رحمة الله عليه took only the amount which covered his travel expenses and returned the rest of the money. Thereafter, they went to the local *musjid* to perform their *salaah*. After the *salaah*, someone gave Moulana Ahmad رحمة الله عليه fifteen rupees as a gift. Moulana رحمة الله عليه accepted it and gave seven and half rupees to Moulana Ihtishaam.

"Hadhrat, why did you reject the gift of 950 rupees and accepted the gift of 15 rupees, and what is the reason for giving me half?" queried Moulana Ihtishaam.

"I am in debt of 950 rupees," explained Moulana Ahmad, "and I had made *du`aa* to Allah Ta`ala to absolve me of this debt. A few days later, I received the letter of this person requesting me to lay the foundation of his house. I thought to myself that the arrangement for the payment of my debt is being made; whereas this is *ishraaf-e-nafs* (subtle greed of the inner-self). It is impermissible to take anything with such an intention. That is why I did not accept the gift of 950 rupees. However, the person in the *musjid* gave me 15 rupees as a gift. This was a *sunnat* gift and consequently I accepted it. It did not amount to *ishraaf-e-nafs*. And due to the fact that you are my companion in the journey, I gave you half the amount, for *'Gifts are to be shared'*."

This very same Moulana Ahmad Sahib رحمة الله عليه used to complain to Shaikh-ul-Hadeeth رحمة الله عليه about his son. One of his major

complaints was that his son used to eat bareheaded. Hadhrat Shaikh-ul-Hadeeth رحمة الله عليه also some time ate bareheaded. During the summer months he used to be engaged in his work in the *Dar-ut-Tasneef* (study room) wearing only a *lungi* and a vest (due to the extreme heat). When he was called for meals, he would go and eat in that very same condition, but whenever he saw Moulana Ahmad رحمة الله عليه coming, he used to quickly cover his head with a *topee*.

A person from Gangoh asked Moulana Ahmad Sahib رحمة الله عليه for his *mashwarah* (opinion) regarding whom he should take *bay`at* with. Moulana suggested that he should take *bay`at* at the hands of Moulana Madani رحمة الله عليه. This person suggested the name of someone else who was not an *aalim*. Moulana explained to him in a very beautiful manner: "Brother! If you are going for *hajj* and you have a choice of taking along one of two guides; one who knows the route from here to Delhi and the other knows the route from here to Makkah Mukarramah, which guide will you take?"

His son was Moulana Muhammad who frequently came to Deoband and was the *khaleefah* of Moulana Madani رحمة الله عليه.

The great ambition of creating a bond with Allah Ta`ala

Once, a person had written a letter to Moulana Gangohi رحمة الله عليه with the following request: "I wish to sit in your company, provided you link me to Allah Ta`ala."

"What is your profession? How will you meet your expenses? For how long will your stay be here?" enquired Moulana Gangohi رحمة الله عليه.

He replied: "I am a government official and I will be able to meet my expenses from my income. I can take leave for a month and I am accustomed to sleeping on a bed."

Moulana Gangohi رحمة الله عليه wrote back and advised: "There are no beds here. You will have to sleep on a grass mat. There will be no

expenses for you here. You will eat whatever I eat. Leave enough money with your wife to cover the expenses for a month, apply for leave immediately and come here. On your arrival, show this letter to me."

When he arrived at the *khanqah* and presented the letter, Hadhrat Gangohi رحمة الله عليه asked: "You were supposed to have arrived yesterday. Where did you spend one day?"

"I went to meet an old acquaintance," he disclosed.

"You have such a great ambition to create a bond with Allah Ta`ala. To achieve this ambition you took out only a month from your valuable life and now from this month also, you wasted another day," reprimanded Moulana رحمة الله عليه. He felt very hurt and acknowledged his fault.

Anyhow, he stayed with Hadhrat for the designated period and achieved his goal.

A person used to shiver and wail in Hadhrat Gangohi's رحمة الله عليه *majlis*. When his anxiety increased, Hadhrat asked him: "Why are you so distressed?"

"I have committed a number of sins and I fear the punishment of *Jahannum*," he replied.

"Do not fear," Moulana said calmly. "I have been promised that whoever has any link with me will not go to *Jahannum*." (i.e. by adopting his teachings, they will be punctual on the *Shari`ah*.)

Nothing incorrect will be uttered by my tongue

Hadhrat Shaikh's father, Moulana Yahya رحمة الله عليه, was searching for a *mas'alah*, which he failed to locate. He related this to Hadhrat Gangohi رحمة الله عليه who told him: "Search for it in Shaami."

"I have checked in *Shaami*. It is not there," he declared.

Hadhrat Gangohi رحمة الله عليه said: "It is in *Shaami*."

"Hadhrat, it is not in Shaami," insisted Moulana Yahya رحمة الله عليه.

"Very well! Bring such and such volume to me." At that time Hadhrat had lost his sigh and was blind. Hadhrat رحمة الله عليه opened it in such a way that two-thirds of the pages were on one side and one-third of the pages were on the other side."

"Look at the bottom of this page," Hadhrat رحمة الله عليه instructed. There was a tone of conviction in Hadhrat's رحمة الله عليه voice.

Moulana Yahya رحمة الله عليه checked and commented: "Yes, Hadhrat, the *mas'alah* is here."

"I have been promised that nothing incorrect will ever be uttered by my tongue," Moulana Gangohi رحمة الله عليه explained. *(Perhaps this promise came in a dream – compiler.)*

Hafiz of Mishkaat

There was a person from Lucknow by the name of Moulana Waarith Hasan Sahib رحمة الله عليه. Moulana Fakhruddeen Sahib رحمة الله عليه personally told me (Hadhrat Mufti Mahmood Sahib رحمة الله عليه) that Moulana Waarith Hasan Sahib رحمة الله عليه memorised the entire *Mishkaat Shareef* and read it to Hadhrat Moulana Shaikh-ul-Hind رحمة الله عليه from memory. He also memorised the Qur'aan and read it to Moulana Gangohi رحمة الله عليه. He had a multitude of *mureeds*, many of whom were professionals, such as government officials, lawyers, barristers and debt collectors, etc.

He was the mayor of Kora Jahaan Abaad. His son, Bare-Mia, used to stay in Teele Wali Musjid of Lucknow. A person came to Moulana Waarith Hasan رحمة الله عليه and said: "I wish to take *bay`at* at your hands. However, I do not regard these people (he took the names of a few *Akaabir* from Deoband) as Muslims. If you can accept me for *bay`at* in this condition of mine, please do so."

He was a thoroughbred Radhaakhani (follower of Molwi Ahmad Radha Khan). Moulana Waarith رحمة الله عليه accepted him for *bay`at*. After a few days, he came to Moulana trembling and weeping. He was extremely distressed.

"What is the matter?" Moulana queried.

"I have come to repent," he disclosed. "I had seen in a dream that Moulana Gangohi رحمة الله عليه was sitting in front of Nabi ﷺ in the *tashahhud* position with his hands on the knees of Nabi ﷺ.

"He asked: 'O Messenger of Allah ﷺ! Inform me of my fault. Why do these people speak ill of me?'

"Nabi ﷺ picked him up by the elbows and embraced him saying: 'I do not speak ill of you,' thrice.

"After seeing this dream, I have come to repent and I shall never speak ill of them again."

Moulana Waarith رحمة الله عليه and the *saadhu*

There was a *saadhu* in Banaras by the name of Murtaadh. He remained in solitude for 359 days of the year. He was 'liberated' from the daily needs experienced by man and he used to sit in one position only. Once a year, he emerged from his 'abode' and people flocked from far and wide just to get a glimpse of him. Hadhrat Shah Waarith Hasan رحمة الله عليه heard that this *saadhu* was to emerge from his 'abode' on a particular date. Thus, he decided to go and see him.

When the *saadhu* emerged, he was black as coal and his condition was that of bones held together by skin. He had no meat on his body. His eyebrows were long and sagging. When Hadhrat Shah Waarith رحمة الله عليه came near, the *saadhu's* body became like a mirror and the reflection of everything could be seen in him. Hadhrat Shah Waarith رحمة الله عليه was alarmed (as his spiritual state was disturbed) and immediately made *tasawwur* of (focused his thoughts towards)

Hadhrat Gangohi رحمة الله عليه. When he had done this, the *saadhu's* body returned to its normal state. The *saadhu* raised his eyebrows and asked: "Who is your spiritual mentor?"

"Moulana Rasheed Ahmad Gangohi رحمة الله عليه," was the firm reply from Moulana Shah Waarith رحمة الله عليه.

The *saadhu* said: "I see a *musjid*. Behind the *musjid* is a courtyard. A wild fig tree is growing therein. There is also a three-door room in the courtyard. Under the fig tree is a bed. Your mentor is lying down on that bed. Your mentor has great spiritual strength."

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Question: Is it possible for disbelievers to perform these miracles?

Answer: Those aspects of *deen* which are accepted by Allah Ta`ala cannot exist with *kufr*, but those things which are related purely to spiritual exercises, can exist with *kufr*. Daily, the lives of many people are saved through operations performed by *kaafir* doctors. This is not something bestowed due to acceptance. It is a thing earned through effort.

Whoever makes effort in a certain profession, will certainly succeed in it. *Shaitaan* can perform many miraculous feats despite being a *kaafir*. His *kufr* is established in the Qur'aan,

وَاسْتَكْبَرَ ۫ وَكَانَ مِنَ الْكٰفِرِيْنَ

"He was proud and is from among the disbelievers." (Baqarah: 34)

وَ اِنَّ الشَّيٰطِيْنَ لَيُوْحُوْنَ اِلٰٓى اَوْلِيٰٓـِٕهِمْ

"Indeed the devils whisper to their friends." (al-An`aam: 121)

To believe such occurrences to be signs of acceptance is a misconception.

Yogi from America

A person from South Africa related the statement of a yogi from America: “What do Muslims have, that we don’t? Whatever they can do, we can do better.”

I (Hadhrat Mufti Mahmood Sahib رحمة الله عليه) said: “The Muslims have the adherence to the *sunnat*. Come and see if you can challenge that. The Muslims only wish to attain the adherence to the *sunnat* and nothing else.”

Once, I needed to travel from Saharanpur on the ‘Day of Holi’ (Hindu festival of colour) and people were playing with colours, spraying them around. I walked to the station while all those colours were being sprayed around. Allah Ta`ala protected me from being sprayed by them.

I travelled by train to Hardoi. In Hardoi I boarded a rickshaw and a Hindu gentleman joined me on the rickshaw. On reaching a certain place, we came across a mob who had syringes in their hands, filled with coloured water. One of them came towards me and as he attempted to spray me, I raised my hand and said: “Hey! Watch out!”

They backed off and said to one another: “Don’t spray it on anybody and everybody. Look carefully at the person before spraying it.”

“If it was not for you, they would have made a fool of me. Through you, I was saved from them,” beamed the Hindu gentleman.

“You do not accompany me (in religion),” I sighed. “If you do, you will be saved there (in the hereafter) as well. Unfortunately, you have been taught not to join the Muslims and to remain aloof from them.”

Discourse 16

The Effect of Zikr

نحمده و نصلي على رسوله الكريم

Hadhrat Moulana Rasheed Ahmad Gangohi رحمة الله عليه once advised:

"No matter how unmindful a person may be, but when he takes the name of Allah Ta`ala, it certainly has an effect on him."

The thought may arise that when we sit down to make *zikr*, numerous thoughts plague the mind, hence what benefit does such *zikr* have? It is incorrect to think in this manner; what benefit is derived from this type of *zikr*? *Zikr* performed inattentively also has its merit. Has Allah Ta`ala not made it possible for the tongue to engage in *zikr*?

This indeed is a very great favour of His. We should express our gratitude to Allah Ta`ala for this favour and plead to Him to make our hearts more attentive. Both the tongue and heart are in the control of Allah Ta`ala. He has made it possible for the tongue to take His name so He will also ensure that the heart is affected by it. We may be unable to perceive this effect, but we should place our trust in Him.

The *hakeem* and the saint

A prince had taken ill. During that era, the pious would visit the sick with a *tasbeeh* in one hand and a staff in the other. A pious person, upon reaching the home of the prince, found Bu Ali Seena (Avicenna) also in attendance to the prince. Bu Ali Seena was the king's personal doctor and the head of the medical fraternity. He was considered a master in the field of medicine. He was feeling the prince's pulse to diagnose the sickness.

The pious man came in, placed his hand on the prince's stomach and read something. He then blew upon the prince.

Bu Ali Seena felt uncomfortable and annoyed and bellowed, "O old man, what do you think you are doing? What are you reading? Words are ineffective. Words are intangible. Few letters escape your lips and are finished. This child has a blockage in his stomach. He

requires medication with properties of heat, by means of which this blockage can be cleared. How will your reading and blowing help?"

"What did you say, dog?" enquired the saint.

Bu Ali Seena became enraged and the colour of his face changed to a crimson red. The pious man continued reading and blew again upon the child. He glanced at Bu Ali Seena and said: "Have you not understood yet, donkey?"

He was insulted by being called a donkey and a dog in the royal household. Bu Ali Seena's condition changed completely. His mouth began frothing, his veins began showing and his entire body began to tremble. The pious man read something for the third time and once again blew on the child.

"What is wrong, *Hakeem Sahib*?" enquired the saint. "Why is your face so red and why are you trembling like that? Why is your mouth frothing?"

"You have just called me such names that have caused a fire to be ignited in my body," replied Bu Ali Seena, enraged.

"You said that words are ineffective and intangible. They leave your tongue and are then finished. How can such words be effective?" The *buzurg* then added, "Some words change a person's condition just as yours has changed. Is it not then possible that I may read a few words and blow on him by means of which, heat is created and the blockage is cleared?"

Hakeem Sahib was still diagnosing the problem when Allah Ta`ala made it such that the blockage was removed and the child was cured.

Hence, we may not witness any effect, but the One who has created that effect knows very well what is taking place in the heart. No action is void of some form of effect. Allah Ta`ala has put this quality of effect into everything. At times, the action may be very small, but its effect is very great.

A scorpion is a very small creature, but just one sting will result in death. Only a foolish person will proclaim: "What is this scorpion? What can it do? A small sting, that is all!"

Paragon of Allah's creation

A person once asked me (Hadhrat Mufti Mahmood Sahib رحمة الله عليه): "Can *jinnaat* trouble humans?"

"Yes they can," I assured him.

"Man is known as *ashraf-ul-makhlooqaat* (the best of all creation), who can then trouble him?" he questioned further.

"Let a hornet sting you on your face and see what happens to this *ashraf-ul-makhlooqaat*," I replied. "From where did you get this definition of *ashraf-ul-makhlooqaat*? The definition is that Allah Ta`ala has kept limitless abilities in man to progress to great heights, despite the fact that he has been made of sand."

Every soul possesses certain fundamental powers that control our thoughts and actions. One is the power of anger, the other is the power of lust and the remaining three are the powers of imagination, the power of thought and, finally, the power of intellect. A true soul is that soul wherein the power of intellect is so domineering that, the other four are pale in comparison; it is as if they do not even exist.

Man and animal

That soul wherein the powers of anger and lust are overpowering and domineering, reducing the others to a state of insignificance, is known as the 'animalistic soul' and in the animal kingdom, there are two types of animals, the carnivorous and the non-carnivorous.

The carnivorous animals are adept at ripping apart the food they are eating, such as a dog, lion, leopard, etc. They are consumed with the power of anger. That is why they are termed "carnivorous".

Those animals wherein the power of lust dominates are known as non-carnivorous animals.

When the dominating powers are that of imagination and thought, this is known to be the *jinnaat*; and that soul wherein Allah Ta`ala has made all these five powers balanced, is known as *insaan* (man). Man has been titled *ashraf-ul-makhlooqaat* because Allah Ta`ala has created him in such a manner that these five powers have been made in equilibrium. He has been afforded the opportunity to progress by virtue of being guided by his power of intellect and the other four – that is the powers of imagination, thought, anger and lust are subservient to it, resulting in him progressing even further.

If the power of anger dominates, he will always be shouting and scolding, hitting people, killing them, disfiguring them, etc.

If the power of lust overpowers him, he will commit such acts that even animals will be ashamed of.

If the power of imagination and thought overpowers him, he will be able mesmerise people and even achieve the feat of flying. He will close his eyes and reach from one place to another.

Insaan has been titled "The most noble of all creations" in the *aayat* of the Qur'aan:

وَلَقَدْ كَرَّمْنَا بَنِيْٓ اٰدَمَ

"We have indeed honoured the children of Aadam." (Bani Isra'eel: 70)

This honour has not been granted so that he may expose his power of anger or his power of thought and suspicion. Rather, he has been granted this honoured status, since he still goes on to progress and attain Allah Ta`ala's proximity and reap from the great treasures of Allah Ta`ala, despite being created with all these powers in equal proportions.

Natural instinct

Animals have been created with instinctive abilities. Take swimming, for example. Puppies, kittens, foals, fish, frogs, etc. can swim naturally, but *insaan* on the other hand, will not acquire this skill unless he learns how to swim. Similarly, other qualities found in animals are instinctive and utilised from childbirth.

The gist of the aforementioned paragraph is that Allah Ta`ala has sent His Rasul ﷺ as a role model for mankind. Our lifestyle should conform to that of Nabi ﷺ. Allah Ta`ala wants us to lead our lives according to the manner that Nabi ﷺ led his life.

Allah Ta`ala's pleasure lies in seeing all of mankind follow this path. Therefore, to whatever extent an individual can follow Nabi ﷺ, to that extent will he become the beloved to Allah Ta`ala. This is the benchmark. Whosoever strives to attain this benchmark, will acquire Allah Ta`ala's proximity.

Proximity is not a quality that can be perceived by the eye, neither is it such that it could be heard by the ear or even tasted by the tongue. Allah Ta`ala says:

وَ نَحْنُ اَقْرَبُ اِلَيْهِ مِنْ حَبْلِ الْوَرِيْدِ

"And We are closer to him than his jugular vein." (Qaaf: 16)

Allah Ta`ala's grandeur and greatness is such that His proximity cannot be likened to anything in this world. Just as Allah Ta`ala's being is beyond all comprehension and He cannot be perceived, so too is His proximity. It is beyond man's comprehension and therefore, can neither be perceived nor can it be compared to anything.

Seeing our beloved Nabi ﷺ

Some pious servants of Allah Ta`ala perform great miracles and have the ability to witness extraordinary events as well. For

example, witnessing the blessed countenance of Nabi ﷺ in a wakeful state.

It is recorded in *Faidh-ul-Baari* that Allamah Jalaaluddeen Suyooti رحمة الله عليه saw Nabi ﷺ eight times in a wakeful state. However, such sightings of Nabi ﷺ will not promote one to the rank of a *Sahaabi*.

Moulana Madani رحمة الله عليه and the *Rowdha-e-Mubaarak* (the blessed grave of Nabi ﷺ)

Hadhrat Moulana Husain Ahmad Madani رحمة الله عليه was once conducting a lesson in Musjid-un-Nabawi, near Baab-ur-Rahmah, when the discussion arose concerning Nabi ﷺ being alive in his *qabr*. Hadhrat Moulana furnished the necessary proofs. The pupils objected to the proofs presented and Moulana answered their objections. However, they remained adamant and refused to accept Moulana's explanations. For a third time, they objected and Moulana answered them.

Suddenly, Moulana turned and looked towards the *Rowdha-e-Mubaarak* and the students turned and looked as well. They did not see any *Rowdha* or any building. The place was clear, and present there was Nabi ﷺ himself. Everyone present had witnessed this.

"Are you still objecting?" queried Moulana. "What objections can you raise now?"

After this, he turned his attention to the *kitaab* and the students followed suit. When the students once again turned their gazes towards the *Rowdha-e-Aqdas*, it had returned to its normal state. Allah Ta`ala reveals these types of occurrences to His servants from time to time.

Once, Hadhrat Shaikh رحمة الله عليه posed a question as to whether it is superior to see Nabi ﷺ in a dream or in a wakeful state. Each person responded in accordance to what he felt. I was also present in this gathering. Thus, he asked me as well.

I replied, "Hadhrat, seeing Nabi ﷺ in a dream is more superior than seeing him in a wakeful state."

"Why is that," he queried.

"It is more superior," I answered, "since a guarantee has been given for the one who sees Nabi ﷺ in a dream,

إن الشيطان لا يتمثل بي من رآني فقد رآني

Verily Shaitaan cannot assume my form. Whoever sees me he has definitely seen me.

"This guarantee has been given that one who sees Nabi ﷺ in a dream has indeed seen him."

Hadhrat Shaikh رحمة الله عليه then commented on my answer and asked: "Does *Shaitaan* then possess the ability to assume the form of Nabi ﷺ while a person is in a wakeful state?"

I replied that *Shaitaan* cannot do this, but there is always the possibility that a person's power of imagination can conjure up such an image, whereas this is not possible in the event of a dream. The focal point is that in a dream, what has been witnessed is definitely true, whereas in the other scenario lies the possibility of one's imagination conjuring up an image. A person's power of thought can conjure up many images. To elucidate this further: when a person goes out in the jungle, how many an object appears to be something totally different and only upon nearing it, does he realise what it actually is.

Hence, whether we see it or not, we are attaining Allah Ta`ala's special proximity. Our *Imaan* is based upon the Qur'aan; and credibility based upon witnessing with our eyes is not a reliable factor.

Believing is seeing

What have we seen? Have we seen *Jannat* or *Jahannum*? Have we seen the `*Arsh*, *Kursi* and the *Lowh*? Have we seen the *Howdh-e-*

Kauthar? We have not seen any of these things. Have we seen the spectacles occurring in the grave with our own eyes? Have we witnessed the angels *Munkar* and *Nakeer* in the grave? Have we seen or not seen the light that illuminates the grave and the door that leads to *Jannat*?

We bring *Imaan* on the unseen. We bring *Imaan* on everything that Nabi ﷺ has said. *Imaan* is not based upon that which we can see, but rather on that which has not been observed. That is why, when man is about to pass away and the realm of the hereafter unfolds before him and he brings *Imaan* on Allah Ta`ala, such *Imaan* will not be accepted. *Imaan* is based upon the unseen.

After a person passes away and he witnesses the events of the next abode, which Nabi ﷺ had informed us about, he will say:

اَبْصَرْنَا وَ سَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا

"We have seen and heard, so please return us (back to the dunya) so that we can do righteous deeds." (Sajdah: 12)

This request will be rejected because it does not fall under the ambit of bringing *Imaan* upon the unseen.

The son of Nabi ﷺ, Hadhrat Ebrahim رضي الله عنه, passed away in infancy (when he was about 16-17 months old). He was still being breastfed at that time. One day, his mother revealed to Nabi ﷺ that her milk was still flowing quite strongly on account of not completing the breast-feeding stage.

Nabi ﷺ assured her that her child no longer required her milk because arrangements had been made in *Jannat* for him. If she desired, he (ﷺ) will show her his appearance or, if she wished, she could hear his voice.

"No, never!" she spontaneously exclaimed. "I do not need to see him, and I do not need to hear him. You have assured me of his condition. That is more than sufficient for me."

The point we are trying to make is that, if Nabi ﷺ has mentioned or did something and, despite this statement or action of his, our

conviction only comes about after witnessing it, this will be contrary to bringing faith on the unseen. This narration is found in Ibnu Maajah. The *Imaan* of a believer is at its zenith when his belief is in the unseen.

Our eyes can deceive us. On how many an occasion was an experienced, intelligent person's statement proven to be false? But in the statement of Nabi ﷺ, there can be only absolute truth. The stronger a person's conviction is in this aspect, the closer he comes to Allah Ta`ala.

The more he resembles Nabi ﷺ in his way of life, the more he becomes the beloved of Allah Ta`ala. This is why the name of Allah Ta`ala is such that, despite it being taken in negligence, it is not rendered worthless. It has an indelible effect.

A poet says:

برزباں تسبیح ودر دل گاؤ خر

ایں چنیں تسبیح کے دارد اثر

There is a tasbeeh in our hands, but we are engaged in other talks and activities.

How can this tasbeeh have an effect?

However, some *buzurgs* have changed the second stanza with these words:

ایں چنیں تسبیح ہم دارد اثر

Yet this tasbeeh still has an effect

Another poet has stated:

سبحہ در کف، توبہ بر لب، دل پر از ذوق گناہ

معصیت را خندہ می آید بر استغفار ما

A tasbeeh is in the hand, taubah is on the lips yet the heart is still filled with thoughts of vice, (to do this sin and commit that evil).

Even evil itself laughs at the type of repentance we make.

A saying of Hadhrat Sariy Saqati رحمة الله عليه

There is a saying of Hadhrat Sariy Saqati رحمة الله عليه:

استغفارنا يحتاج إلى استغفار كثير

Our istighfaar is in need of more istighfaar.

The reason for this is that the meaning of *istighfaar* is, "O Allah Ta`ala, I ask Your forgiveness."

The lips are uttering this supplication, but does the heart really mean it? If the heart is submerged in the anticipation for sin instead of desiring forgiveness from sin, then we are actually saying something which is not supported by the heart.

يَقُوْلُوْنَ بِاَفْوَاهِهِمْ مَّا لَيْسَ فِيْ قُلُوْبِهِمْ

"They say such things which are not in their hearts (but in actual fact is hypocrisy)." (Aal Imraan: 167)

That is why it is said: "Our *istighfaar* is in need of more *istighfaar*."

Allah Ta`ala has bestowed us with the ability to make His *zikr*. May Allah Ta`ala make these tongues truthful together with the hearts. May Allah Ta`ala make our lives such, that they are in conformity with His pleasure. *Aameen*.

Discourse 17

The Importance of Tableegh

نحمده و نصلي على رسوله الكريم

Duty of preaching

Allah Ta`ala says:

يٰٓاَيُّهَا الرَّسُوْلُ بَلِّغْ مَآ اُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَ ؕ وَ اِنْ لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهٗ ؕ وَاللّٰهُ يَعْصِمُكَ مِنَ النَّاسِ ؕ اِنَّ اللّٰهَ لَا يَهْدِى الْقَوْمَ الْكٰفِرِيْنَ

"O messenger! Convey whatever has been revealed to you from your Sustainer. If you do not do so then you have not conveyed the message. And Allah Ta`ala will protect you from the people. Indeed Allah Ta`ala will not guide those who reject." (al-Maa'idah: 67)

The instruction contained in this verse should be studied and examined very carefully. Allah Ta`ala is commanding Nabi ﷺ to convey to the people whatever has been revealed to him. Failing to do so will result in him not discharging the responsibility of prophethood. The position of prophethood is not something that is acquired through tertiary studies or through a campaign, such as politics, where a person canvasses for votes to get the position of prophethood. No! Allah Ta`ala bestows prophethood upon His chosen individual.

اَللّٰهُ اَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهٗ

"Allah Ta`ala knows best where He places His prophethood." (al-An`aam: 124)

The position of prophethood is not dependent upon the efforts of individuals or opinions of people. Allah Ta`ala Himself confers upon the *Ambiyaa* عليهم السلام the qualities, capabilities, strength and courage to discharge this mammoth task. And if any of the *Ambiyaa* عليهم السلام discharged only a portion of this responsibility, then this will imply that Allah Ta`ala Himself had incorrectly chosen this specific *nabi*. *Na`oozubillah* (Allah forbid)! Allah's choices and decisions are impeccable and flawless. It was impossible for any *Nabi* to conceal a

portion of the revelation or to fabricate something and attribute it to Allah Ta`ala. Allah Ta`ala has declared in the Qur'aan Shareef:

وَ لَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْاَقَاوِيْلِ ﴿٤٤﴾ لَاَخَذْنَا مِنْهُ بِالْيَمِيْنِ ﴿٤٥﴾ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِيْنَ ﴿٤٦﴾

"If he (Nabi ﷺ) has to fabricate something and attribute it to Us, We shall seize him by his right hand. Thereafter, We shall cut his jugular vein." (al-Haaqqah: 44-46)

Thus, never could a *Nabi* fabricate anything and attribute it to Allah Ta`ala.

Assuming a *Nabi* did fabricate or conceal a part of the revelation, what could possibly be the underlying reasons for it? One possible reason could be the fear of harm inflicted by the people. Another could be the rejection of the message from the people, which would result in the total waste of the toil and effort made by the *Nabi*. Allah Ta`ala Himself has cleared these conjectures in the Qur'aan Shareef:

وَاللّٰهُ يَعْصِمُكَ مِنَ النَّاسِ ؕ اِنَّ اللّٰهَ لَا يَهْدِى الْقَوْمَ الْكٰفِرِيْنَ

"And Allah will protect you from the people. Indeed Allah Ta`ala will not guide those who reject." (al-Maa'idah: 67)

Sacrifice of Hadhrat Ebrahim عليه السلام

All the *Ambiyaa* عليهم السلام faced these two fears. For example, Hadhrat Ebrahim عليه السلام underwent great difficulties. His enemies catapulted him headlong into a raging fire, but Allah Ta`ala, through His grace, commanded the fire to become cool and a source of comfort for Hadhrat Ebrahim عليه السلام.

Thereafter, he had to leave his hometown and migrate with his family to another land. During their travels, they had to pass through the kingdom of a despotic and cruel king who enslaved the wife of Hadhrat Ebrahim عليه السلام. Hadhrat Ebrahim عليه السلام was a stranger in that land, thus having no acquaintances. As a result, he could not plead for assistance from anyone. However, Allah Ta`ala honoured

the respected wife of Hadhrat Ebrahim عليه السلام and rescued her from the clutches of the king and thereafter blessed Hadhrat Ebrahim عليه السلام with a child (Hadhrat Isma`eel عليه السلام).

Allah Ta`ala then tested Hadhrat Ebrahim عليه السلام further by instructing him to leave his wife and infant child in a deserted and barren piece of land. When Hadhrat Ebrahim's عليه السلام respected wife asked him if he was intending to leave them there in that barren land, he replied in the affirmative.

She then asked, "Why are you doing this?" Hadhrat Ebrahim عليه السلام remained silent.

"Is this the command of Allah Ta`ala?" she asked. Hadhrat Ebrahim عليه السلام replied in the affirmative.

"Allah Ta`ala will then suffice for us as He is the Sustainer," she confidently said to Hadhrat Ebrahim عليه السلام.

Hadhrat Isma`eel عليه السلام rubbed his feet on the ground, as he was in a state of distress with severe thirst, and Allah Ta`ala, through His grace, caused the water of *Zam-Zam* to gush forth.

When Hadhrat Isma`eel عليه السلام reached a tender age, he helped his father Hadhrat Ebrahim عليه السلام to reconstruct the *Ka`bah*. Allah Ta`ala then tested Hadhrat Ebrahim عليه السلام by instructing him to sacrifice Hadhrat Isma`eel عليه السلام. Hadhrat Ebrahim عليه السلام thus proceeded to slaughter his son, but the knife would just not cut. Allah Ta`ala through His grace, substituted the life of Hadhrat Isma`eel عليه السلام with that of a ram from *Jannat*. This (command to slaughter Isma`eel عليه السلام) was another sacrifice.

Then there was also the time when the enemy had prepared a blazing fire and hurled Ebrahim عليه السلام into it. However, the fire turned into a garden and a source of peace. Allah Ta`ala says:

قُلْنَا يٰنَارُ كُوْنِيْ بَرْدًا وَّ سَلٰمًا عَلٰٓى اِبْرٰهِيْمَ

"We said, 'O fire! Become cool and peaceful upon Ebrahim (عليه السلام).'" (Bani Isra'eel: 69)

Sacrifice of Hadhrat Moosa عليه السلام

Hadhrat Moosa عليه السلام was born in an era wherein the king (Fir`oun) ordered that all newborn male children be killed. Fir`oun was informed by his fortune tellers that a male child, born from among the Bani Isra'eel would dethrone him. Hence, he ordered every male child to be killed. This heinous decree led to the slaughter of 70 000 male children. In order to save Hadhrat Moosa عليه السلام, his mother put him in a basket and placed it in a river where there was no protector or saviour. However, this was all done through the command of Allah Ta`ala. Allah Ta`ala protected Hadhrat Moosa عليه السلام by ensuring that the basket did not sink. Furthermore, that very same basket reached the palace of Fir`oun, whose fear was the cause for Moosa عليه السلام being placed in the basket. Allah Ta`ala, the controller of all hearts, instilled love for Hadhrat Moosa عليه السلام in the hearts of the very same malicious Fir`oun and his wife.

لَا تَقْتُلُوْهُ ۖ عَسٰٓى اَنْ يَّنْفَعَنَآ اَوْ نَتَّخِذَهٗ وَلَدًا

"Do not kill him", (Fir`oun's wife pleaded to him) *"Perhaps he will be a source of benefit to us or we can even adopt him." (al-Qasas: 9)*

Allah Ta`ala, through His grace, saved Hadhrat Moosa عليه السلام from the killing spree of Fir`oun's army and placed him in the lap of Fir`oun.

Hadhrat Moosa عليه السلام refused to be breastfed by any woman and Hadhrat Moosa's عليه السلام sister, who worked for Fir`oun's wife, offered thus, "I know of someone who will breastfeed this child and nurture him." This woman happened to be her mother. She was immediately summoned to the royal palace and instructed to breastfeed Hadhrat Moosa عليه السلام. She agreed to feed him on condition that she feeds him at her home, to which Fir`oun acceded.

Hence, Hadhrat Moosa عليه السلام was reared by his own mother and thereafter, at the designated period, he was conferred with prophethood.

Hadhrat Moosa ﷺ was ordered by Allah Ta`ala to invite Fir`oun to the oneness of Allah Ta`ala, but Fir`oun rejected the *da`wat* (invitation) of Hadhrat Moosa ﷺ and even tried to oppress Hadhrat Moosa ﷺ. Allah Ta`ala once again, through His grace, protected Hadhrat Moosa ﷺ just as He had protected the other *Ambiyaa* عليهم السلام of the past from the injustices of their people.

Everything is in the control of Allah Ta`ala. Whatever He desires will transpire. No good can be attained nor any evil warded off without the permission of Allah Ta`ala. A knife has the quality of cutting something, but only if Allah Ta`ala has ordained it, otherwise, it is of no benefit. That is the reason why Hadhrat Ebrahim ﷺ could not sacrifice Hadhrat Isma`eel ﷺ. Similarly, fire has the effect of burning and destroying, but only if Allah Ta`ala wills it so, otherwise it will become a source of comfort and enjoyment, like it had become for Hadhrat Ebrahim ﷺ.

Divine protection

Allah Ta`ala has enumerated many incidents in the Holy Qur'aan explaining how He had protected the *Ambiyaa* عليهم السلام. Hadhrat Yunus ﷺ was travelling by ship when he was thrown overboard and swallowed by an enormous fish, which descended to the depths of the ocean and tried to digest Hadhrat Yunus ﷺ, but was unable to do so. Hence, it realised that it had swallowed something that was not food, but a trust from Allah Ta`ala. Hadhrat Yunus ﷺ supplicated to Allah Ta`ala and made the following *du`aa*:

لَّآ إِلَٰهَ إِلَّآ أَنتَ سُبْحَٰنَكَ إِنِّي كُنتُ مِنَ ٱلظَّٰلِمِينَ

"There is no deity besides You, Glory be to You! Indeed I was from among the wrongdoers." (al-Ambiyaa: 87)

Eventually, the fish resurfaced and emptied the contents, which was Hadhrat Yunus ﷺ, from its belly.

Hadhrat Nuh ﷺ was commanded by Allah Ta`ala to construct an ark and board it with his followers. Thereafter, the punishment of

Allah Ta`ala was unleashed on the disbelievers in the form of torrential floods; and everything on the surface of the earth was destroyed.

وَاسْتَوَتْ عَلَى الْجُوْدِيِّ وَقِيْلَ بُعْدًا لِّلْقَوْمِ الظّٰلِمِيْنَ

"And the ship settled on Mount Judy and it was said, 'Distant from the mercy of Allah Ta`ala are the disbelievers.'" (Hud: 44)

Prior to the floods, the Hajr-e-Aswad was taken to a mountain called Ameen and left there for safety.

The floods could not destroy Hadhrat Nuh عليه السلام; the river could not drown Hadhrat Moosa عليه السلام; the knife could not cut Hadhrat Isma`eel عليه السلام; and the fish could not digest Hadhrat Yunus عليه السلام; the reason being that everything is subject to the order of Allah Ta`ala. To this end, Allah Ta`ala has explicitly declared in the Qur'aan:

وَاللّٰهُ يَعْصِمُكَ مِنَ النَّاسِ ؕ اِنَّ اللّٰهَ لَا يَهْدِى الْقَوْمَ الْكٰفِرِيْنَ

"And Allah will protect you from the people. Certainly Allah will not guide those who reject." (al-Maa'idah: 67)

Hadhrat Ebrahim عليه السلام was born in the house of Aazar, who worshiped those very same idols that he carved and sold to the people. Notwithstanding this, Hadhrat Ebrahim عليه السلام invited his father and the people to worship the One and Only Allah Ta`ala and reject associating any partners with Him.

It has been reported that when Hadhrat Ebrahim عليه السلام was instructed by his father to sell these idols in the marketplace, he would tie a string around its neck and drag them through the streets announcing, "Come and purchase that which will destroy your *Imaan*."

While dragging them through the streets, the noses of the idols would fall off or the eyes would be destroyed or the ears broken off.

Hadhrat Ebrahim عليه السلام would also ensure that he dragged them through the mud and muck that accumulated on the sides of the

streets. He would return to his father lamenting, "O Father, these idols are not selling!"

"My son," his father would affectionately reply, "how do you expect them to be of any value when you destroy them in this manner?" He would then painstakingly recarve and repair the damage. (I could not substantially verify this incident from any *kitaab.* - compiler)

When the day of the festival dawned, the people gathered at a pre-selected venue to celebrate the auspicious day. Hadhrat Ebrahim ﷺ did not attend the festival, but went to the temple where he destroyed all the idols with an axe and then placed the axe around the neck of the largest idol.

When the people returned from their celebration, they were shocked to discover what had happened.

قَالُوۡا مَنۡ فَعَلَ هٰذَا بِاٰلِهَتِنَاۤ اِنَّهٗ لَمِنَ الظّٰلِمِيۡنَ

"Who did this to our idols? Indeed he is from among the wrongdoers," they cried. (al-Ambiyaa: 59)

"We have a youngster called Ebrahim," some replied. "He is known to carry out this type of actions. Call him and interrogate him."

Thus, they summoned Hadhrat Ebrahim ﷺ and questioned him. He replied:

قَالَ بَلۡ فَعَلَهٗ ۖ كَبِيۡرُهُمۡ هٰذَا فَسۡـَٔلُوۡهُمۡ اِنۡ كَانُوۡا يَنۡطِقُوۡنَ

"This big idol is guilty of the damage. Ask it if it can speak," (al-Ambiyaa: 63)

لَقَدۡ عَلِمۡتَ مَا هٰٓؤُلَاۤءِ يَنۡطِقُوۡنَ

"You know that these idols cannot speak." (al-Ambiyaa: 65)

This was their angry retort to Hadhrat Ebrahim ﷺ.

"Can something,' asked Hadhrat Ebrahim عليه السلام, "that is unable to speak, be worthy of being worshipped?"

The people however, in their stupor, rejected Hadhrat Ebrahim's عليه السلام message and advice. Thus, we see that during his lifetime, Hadhrat Ebrahim عليه السلام underwent great difficulties, as did the other *Ambiyaa* عليهم السلام.

A saw was placed on the head of one of the *Ambiyaa* عليهم السلام and he was sawed in two.

Sacrifice of Nabi ﷺ

Nabi ﷺ also endured great difficulties. When the *aayat*:

وَ اَنْذِرْ عَشِيْرَتَكَ الْاَقْرَبِيْنَ

"And warn your close relatives." (ash-Shu`araa: 214)

was revealed, Nabi ﷺ ascended Mount Safa and called out to his people by their names and the various tribes they belonged to. When they had gathered at the foot of the mountain, Nabi ﷺ with great tact asked them: "Tell me! If I were to inform you that an enemy is preparing to launch an attack on you from behind this mountain and you should safeguard yourselves by taking this particular route to safety, will you believe me?"

"Most certainly!" they unanimously replied.

They had personally witnessed the pure and blessed actions of Nabi ﷺ for the past 40 years and knew that he neither uttered any lie, nor did he ever deceive any person.

Nabi ﷺ then continued, "After this worldly life there is another life. Its loss is the greatest loss and its gain is the greatest gain."

No sooner had Nabi ﷺ uttered these words, the gathering mocked and insulted him and the person who was most vociferous in his condemnation was the paternal uncle of Nabi ﷺ, Abu Lahab.

Thus began the era of great hardship and striving for Nabi ﷺ. Nabi ﷺ invited various tribes and individuals to Islam saying,

يا أيها الناس قولوا لا إله إلا الله تفلحوا

O people! Say 'laa ilaaha illallah' and you will be successful.

Abu Lahab would follow Nabi ﷺ remarking, "O people! Do not listen to him. Whatever he utters is false."

Despite his uncle's opposition, Nabi ﷺ continued to invite the people to the oneness of Allah Ta`ala and His divine assistance was always with him. Remember, never did any *nabi* abandon his responsibility of inviting towards Allah Ta`ala because of the attitude and opposition that they encountered, but they strove relentlessly in their quest, even if they lost their lives in the process.

When Nabi ﷺ began his invitation towards the oneness of Allah Ta`ala, his family members and the local community began ostracising him and stopping him from spreading the message. They even attempted bribing him!

They approached his paternal uncle and explained to him, "Your nephew desires that we reject our idols, whereas we have been worshipping them for generations. Inform him that if he desires, we will appoint him as our leader and if he wishes, we will grant him all the wealth he wants. We are even prepared to arrange his marriage to the most beautiful damsels of our tribe, on condition he discards his preaching of worshipping one Allah."

When Nabi's ﷺ uncle conveyed the message, Nabi ﷺ replied, "O my uncle! If they place the moon in my one hand and the sun in the other, then too, I will not stop inviting towards the oneness of Allah Ta`ala. Inform them that I do not want any money or reward from them. I have come only to convey the message from my Sustainer."

Mindset of a *daa`ee* (preacher)

The glaring lesson learnt from this incident is that when people are invited towards the *deen* of Allah Ta`ala and they reject, this should

not stop us from continuing our mission. "This is madness," or "This was for the era of the camel-ages and it doesn't apply to us nowadays," are the sarcastic statements they will make, but we must persist in our effort and ignore their comments.

The duty of the *nabi* was not to force his teachings upon the people, but to simply convey the message. Accepting or rejecting is not the responsibility of the *nabi*. It is recorded in the *ahaadeeth* that some *Ambiyaa* عليهم السلام, on the Day of Reckoning, will not even have a single *ummati* (follower) in their ranks. This is not an indication of the deficiency of the *nabi* in any way, or rejection of their efforts from Allah Ta`ala. No! They are still the chosen and special servants of Allah Ta`ala.

If we appoint a sentinel to guard our property and apprehend any would-be-thief, and by the morning no one was caught, will we say that he is not worthy of receiving his wage on account of not apprehending anyone? No, certainly not! He had fulfilled his responsibilities.

In short, one should continue striving, together with the continuous remembrance of Allah Ta`ala. Furthermore, one should firmly believe that Allah Ta`ala alone is the Doer and the Helper. Do not fear opposition, for Allah Ta`ala is the Protector.

Once, while on a journey, Nabi ﷺ and the Sahaabah ؓ stopped at a certain place to rest. Nabi ﷺ rested under the shade of a tree and hung his sword on a branch of the tree. Meanwhile, a bedouin came up to Nabi ﷺ, took hold of the sword and exclaimed, "Tell me, O Muhammad (ﷺ), who will save you from me?"

With total calmness, Nabi ﷺ replied, "Allah will protect me."

Merely hearing these words of Nabi ﷺ caused the bedouin's body to shiver, thus causing the sword to fall from his hands.

Nabi ﷺ then took hold of the sword and asked him, "O enemy of Allah! Now, tell me, who will protect you?"

His only reply was, "There is no one to protect me now."

When the Sahaabah ﵃ learnt of what was transpiring, they rushed over to Nabi ﷺ. Some wanted to kill the bedouin while others wanted to do something else.

Seeing this, Nabi ﷺ addressed the Sahaabah ﵃, "He has not murdered anybody. He only threatened to kill me. It was only his intention to kill, but he did not kill." Nabi ﷺ then forgave him.

This should be the mindset of a person coming out in the path of Allah Ta`ala (*tableegh*). If we go out with the correct understanding, then we will find peace in every aspect of our lives, so much so, that even if we encounter any difficulty or harm while we are out in *jamaat*, we will immediately understand that this is the favour of Allah Ta`ala upon us. Just as soiled clothing is struck on the washing stone to cleanse it, Allah Ta`ala wishes to clean us of the sins that we committed, by subjecting us to some form of *dunyawi* (worldly) difficulty, so that we turn our gaze to Allah Ta`ala and repent for our sins. Thus, when we appear in the divine court of Allah Ta`ala there will be no reckoning upon us.

When coming out in the path of Allah Ta`ala, one must not think that it is a form of financial benefit since there will be not much expenses incurred. Our aim and objective should be to try to establish the progress of *deen*. With this in mind, we will not bemoan the financial sacrifices made because we had no desire to accumulate wealth.

Abdullah bin Huzaafah Sulami ﵁ and the Christian ruler

Once Hadhrat Umar ﵁ dispatched Hadhrat Abdullah bin Huzaafah ﵁ with a *jamaat* (group) of 10 people as envoys to a Christian king who thereafter imprisoned them. This violated the general principle whereby envoys, in that era, were respectfully received and not incarcerated. After a few days, the king summoned Hadhrat Abdullah bin Huzaafah ﵁. He offered Hadhrat Abdullah ﵁ half his kingdom if he forsook Islam and accepted Christianity.

Hadhrat Abdullah bin Huzaafah ﷺ angrily replied, " لا حول ولا قوة إلا بالله – *laa howla wa laa quwwata illaa billah*! Your kingdom is not worth forsaking Islam for."

"Very well. Then prostrate before me and I will give you half of my kingdom."

"I lower my forehead for none but Allah Ta`ala," replied Hadhrat Abdullah bin Huzaafah ﷺ defiantly.

The king ordered a huge blazing fire to be prepared and a cauldron of water be placed on it. Thereafter, he instructed that a prisoner (not from among the envoys) be thrown into it. He then turned to Hadhrat Abdullah bin Huzaafah ﷺ and said, "Prostrate before me or you will meet the same end."

Hadhrat Abdullah bin Huzaafah ﷺ calmly replied, "Never. You may do as you desire, but I will not prostrate before you."

Thus, the order was given to throw Hadhrat Abdullah bin Huzaafah ﷺ into the cauldron of boiling water. As the guards were leading him away, Hadhrat Abdullah bin Huzaafah ﷺ began crying. Instantly, this incident was relayed to the king who ordered him to be brought back.

"Did you cry because you have come to your senses and you are now ready to prostrate before me?"

"Absolutely not!" was the spontaneous reply by Hadhrat Abdullah bin Huzaafah ﷺ.

"Then why were you crying?" asked the king, baffled. "Was it because of your wife and children?"

Hadhrat Abdullah bin Huzaafah ﷺ replied in the negative.

"Is it because of the pain that you are going to suffer?"

Hadhrat Abdullah bin Huzaafah ﷺ again replied in the negative.

"Then why did you cry?" asked the king.

"Today," explained Hadhrat Abdullah bin Huzaafah ﵁, "I have the opportunity to sacrifice my life for Islam. I am crying because it is a pity that I have only one life. I wish that I had 1000 such lives to sacrifice for Islam."

When a person embarks on a journey of *tableegh* seeking the pleasure of Allah Ta`ala, then Allah Ta`ala blesses him with extraordinary courage. He is spreading the message of Islam, thus he is blessed with the conviction that Allah Ta`ala's unseen assistance is with him.

"Very well," relented the king. "If you kiss my forehead, then I will release you."

"Will you release my companions as well?" asked Hadhrat Abdullah ﵁.

The king agreed to this request. So he kissed his forehead and all were released. When the envoys returned to Madinah and related the entire incident to Hadhrat Umar ﵁ he in turn kissed the forehead of Hadhrat Abdullah bin Huzaafah ﵁.

Striving in the path of Allah Ta`ala creates the true understanding of the system of Allah Ta`ala. If we then encounter any difficulty, we will immediately realise that the *Ambiyaa* عليهم السلام underwent untold hardships and difficulties. Hence, our suffering is in actual fact a blessing from Allah Ta`ala in that He has chosen us to undergo and bear with patience this difficulty.

Endurance of our pious predecessors

One of our senior elders, Hadhrat Shaikh-ul-Hind رحمة الله عليه, used to spend the entire night in Ramadhaan listening to the recitation of the Qur'aan in *salaah*. On one occasion, his feet became swollen because of this excessive standing in *salaah*. However, Shaikh-ul-Hind رحمة الله عليه became ecstatic and proclaimed, "O Allah! All praise be to You that You have afforded me the opportunity to practise upon a *sunnat*."

Nabi's ﷺ feet used to also swell because of the lengthy *salaah* performed during the night. Therefore, if any calamity befalls us, we should bear it with patience and accept that it is required for the benefit and progress of *deen*. After all, difficulties are experienced for *dunyawi* (worldly) benefit too.

Imam Ahmad bin Hambal رحمة الله عليه endured great torture and calamities. Daily, he used to be lashed 100 times and, with each strike of the whip, he used to say (to the person meting out the punishment), "May Allah Ta`ala forgive you."

When he was released from prison, his son noticed that Imam Sahib used to supplicate daily, on behalf of a certain individual.

"Who is that person whom you always make *du`aa* for?" asked his son curiously.

"A drunkard," was the even more surprising reply from the great *imam*.

"Why do you make *du`aa* for him?" asked his son, bewildered.

"While I was in prison," explained the great *imam*, "this person advised me that the lashes meted out to him on account of his crime did not deter him from abandoning his evil habit. Hence, he told me that it should not happen that I, on account of my punishment, discard my responsibility of speaking out the truth. This statement of his encouraged me to bear the difficulty and remain steadfast in my actions. This is the reason why I continuously make *du`aa* for him."

Imam Maalik رحمة الله عليه also underwent great torture and punishment. He was shackled and lashed very severely. On one occasion, his shoulder was dislocated. However, he mounted his horse and rode through the streets announcing, "I am Maalik bin Anas. Whosoever has meted this punishment to me is forgiven and I instruct that no one should seek any retribution on my behalf."

The ruler of that time had sought a reprisal for Imam Maalik رحمة الله عليه. When Imam Sahib learnt of this, he confronted the governor and

said, "This person did not harm you. This matter was between him and me. I have forgiven him. Who are you to seek retaliation on my behalf?"

This was the condition of our pious predecessors. When a person journeys for the sake of Allah Ta`ala, he is blessed with astonishing courage and self-determination.

Reason for the Muslims' victory

Once, somebody posed the following question, "When we page through the annals of Islamic history, we find that the Muslims, although few in number and ill-equipped, overpowered their enemies despite their strength in number and arms. What was the reason for this?"

"Have you not yet understood the reason, although it is glaringly evident why they were victorious?" I asked.

"No! I cannot understand the reason," he said, puzzled.

"When a Muslim goes out in *jihad*, his objective is to be slain in the path of Allah Ta`ala and drink from the goblet of martyrdom. Hence, every *mujaahid* (warrior) strives to penetrate the enemy lines so that he can achieve his desired objective. The *kaafir's* (disbeliever's) objective on the other hand, is to save his life at all costs, even if it means abandoning the battlefield. This is the reason why the Muslims were victorious and why the *kuffaar* fled the battlefield in total defeat."

An Iranian king named Maahan Armani had assembled with an army of two million people to attack and defeat the Muslims, while Khalid bin Waleed رضي الله عنه had set out with merely 100 horsemen to engage in dialogue and ascertain the king's reason for the declaration of war. When Hadhrat Khalid bin Waleed رضي الله عنه confronted the king, the king noticed that no fear was apparent on his face, and this angered him greatly. Hence, he instructed his commanders to attack and kill the Muslim regiment.

On hearing this announcement Hadhrat Khalid bin Waleed ﷺ, turned to his companions and said, "Do not look over your shoulders at one another. Our next meeting will be at the *Howdh-e-Kauthar*." (i.e. We shall fight till we meet our end.)

Hadhrat Khalid bin Waleed ﷺ then drew out his sword and the companions followed suit. The joy and ecstasy that emanated from their faces was the exact opposite of what the king expected. Their expressions conveyed the message that they had finally discovered their ultimate aim and goal.

This had such an impact on the hearts of the enemy that the king humiliatingly said, "I was only joking. I never really intended to attack you."

Purpose in life

Thus, the real aim in life is to sacrifice whatever possessions we have for the *deen* of Allah Ta`ala and not to amass wealth, fame and fortune. Sacrificing for the *deen* of Allah Ta`ala should be our fervent desire and goal. My advice is that we should create this mindset that we must patiently endure whatever difficulties befall us; aspiring to gain the pleasure of Allah Ta`ala and the progress of His *deen*. Additionally, we should endeavour sincerely to change our lives of luxury, fashion and futile practices.

Mankind is the best of creation, and the believer holds an even more special status in the eyes of Allah Ta`ala. Thus, his primary purpose of creation was not to graze sheep and cattle, clean their dung and feed them fodder. Will he be fulfilling the purpose of his creation only through these actions? Did Allah Ta`ala create you only to graze cows? No! Allah Ta`ala has created you to serve His *deen*, lead your life according to the *sunnat* of Nabi ﷺ, learn the Qur'aan, teach the Qur'aan and spread the message of *deen* throughout the four corners of the world.

If we need to attend to these worldly activities for the benefit of *deen*, then there is no harm in it, but to make these actions the

objectives of our lives is a deception. This fallacious reasoning needs to be rectified. We have not been created for the sole purpose of advancing in trade and farming. Yes, we will pursue these matters, but according to our needs and requirements.

Once, someone from Calcutta asked me, “Why do you prevent people from participating in sports and other harmless activities? Do we not have a right to engage in these activities?”

I explained, “Brother, ponder for a minute over the purpose of your creation. I will explain this through an example. A certain village is about to be annihilated by the enemy and, in order to save the people, someone is dispatched with a lorry or a truck to load the people and take them to safety. Before he reaches the village, he sees a few youngsters playing hockey or cricket, and he thinks to himself, ‘Don’t I also have a right to indulge in these amusements?’ What will we tell him?

“We will say, ‘Your duty was to take these people to a place of safety, not to play cricket!’ Similarly, Allah Ta`ala has sent us here to save others and ourselves from the fire of *Jahannum*. This is the purpose of our creation and we must strive to achieve this purpose.”

The Qur’aan, *hadeeth*, *tafseer*, *tableegh*, etc., are taught and practised upon so that we obtain and comprehend the true purpose of our creation. We have not been created solely to breed animals, engage in trade and construct monumental buildings. We have been created to learn *deen*, practise *deen* and teach others *deen*. Every other facet of life, be it the businesses, farms, houses, cars, etc. are to be compliant to the orders of Allah Ta`ala, and not the other way around.

الدنيا خلقت لكم وأنتم خلقتم للآخرة

Indeed the world has been created for you and you have been created for the aakhirah [hereafter].

The *dunya* has been created to serve us and we have been created to serve Allah Ta`ala. However, when man becomes oblivious and unmindful of the orders of Allah Ta`ala, then he becomes enslaved

to his desires. He becomes the slave of his farm, his business, his work and duties, his house and his family, culminating in becoming the slave of *Shaitaan*. When we remove the 'shackles' of enslavement from Allah Ta`ala, then every creation of Allah Ta`ala will enslave us, but if we remain in the enslavement of Allah Ta`ala, every creation will be subjected to us. Every creation will fear us because He is their Master.

Change the direction of life

Therefore, respected brothers, let us change the direction of our lives and discard making this world the object of our lives. Allah Ta`ala has stated in the noble Qur'aan,

وَلَا تَمُدَّنَّ عَيْنَيْكَ اِلٰى مَا مَتَّعْنَا بِهٖٓ اَزْوَاجًا مِّنْهُمْ زَهْرَةَ الْحَيٰوةِ الدُّنْيَا

"And do not even raise your gaze to the adornments of this world, which we have given to the disbelievers as a test for them." (Taha: 131)

We must not attach any importance to the glitter and glamour of this world. I do not say that we should abandon earning a livelihood. No, strive to provide for yourselves and your subordinates, having full conviction that Allah Ta`ala is the true Giver. It is only through the permission of Allah Ta`ala that the farms will yield the planted crops. If He does not allow it, then no crops can be harvested.

If a beggar stretches out his hand pleading for some money and a wealthy person places a few coins in his hand, did the hand (of the beggar) produce the coins? No, the wealthy person had given them to him.

Similarly, we must realise that our jobs, professions, wealth, etc. are merely the outstretched hands that we have placed before Allah Ta`ala. The real giver is Allah Ta`ala. Our jobs do not have the capacity to provide us sustenance and wealth, just as the outstretched hands of the beggar did not create those coins. We must not be duped into thinking that our intelligence and efforts

provide for us. They can be of no benefit to us if Allah Ta`ala does not desire it. He has allowed them to function in the correct manner, thereby benefiting us and enabling us to perform our daily chores. Understand and create the true awareness of what we can or cannot do.

فَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَّرَهٗ وَ مَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَّرَهٗ

"Whoever does an atom's weight of good shall see (the result of) it, and whoever does an atom's weight of evil, shall see (the result of) it." (Zilzaal: 7-8)

The remuneration of every good deed shall be seen, Insha-Allah, in this world and the reward for it in the *Aakhirah* is even greater.

Once, a person said to me: "Moulana, such a period has dawned upon us that if we advise people, even by swearing an oath, they are still unprepared to accept what we are saying."

I advised him saying: "Brother, if your heart is pure then your statements will be accepted and people will have conviction in what you are saying. But if your heart is polluted, then your statements will also be unacceptable. So how do you expect people to have conviction in what you say?"

Adopting un-Islamic methods to obtain our livelihood will result in disgrace in this world and the hereafter. An inspector had once taken a bribe and while the money was still in his pocket, someone slit it and took the money away. He sent one of his servants to me requesting a *ta`weez* to recover that money.

"Convey my salaam to the inspector," I said, "and tell him that he was very fortunate that only his pocket was slit and not his stomach!" In reality, the effect of that evil money should have slit his stomach.

Another government official had taken a bribe of 10 000 rupees. He was then informed that the anti-corruption branch was on his trail. He immediately became so panic-stricken that he suspected each and every individual to be part of the anticorruption branch.

Greatly distressed, he mounted his bicycle and set off for home. En-route, if anyone greeted him or smiled at him or even waved at him, he suspected that person to be the enemy. As he passed by a river, he dismounted from his bicycle, and after ensuring that no one was observing him, he flung that money into the flowing waters.

Only then did he regain his sense of serenity. From this episode we understand that wealth obtained from incorrect avenues is a source of disgrace and distress in both the worlds.

It is recorded in the *hadeeth* that the entire world and its possessions are not even worth the wing of a mosquito in the sight of Allah Ta`ala. Had it been as valuable as the wing of a mosquito, then Allah Ta`ala would not have afforded the disbelievers to sip even a drop of water. The wealth that the disbelievers have been bestowed with is not by any means a sign of acceptance in the sight of Allah Ta`ala.

The entire world is searching for peace, security and serenity, but they fail to find it in their mundane pleasures. Allah Ta`ala has kept this serenity in His *deen*, which is Islam, the Qur'aan, *Imaan* and adherence to the *sunnat* of Nabi ﷺ.

The entire world is writhing in fear over their future. It is said that the atom bomb has been created for the benefit of mankind. This destructive weapon is capable of mass extermination! What benefit can be accrued from such a weapon?

True benefit lies only in saving ourselves from the fire of *Jahannum*, and this is achieved by deserting our evil and despicable habits and becoming the beloveds of Allah Ta`ala. This was the teaching of Nabi ﷺ. This is the message that we need to inculcate in our lives and disseminate all over the world. Indeed, this is the objective and purpose of *tableegh*. *Jamaats* are spreading this message everywhere they go and they are requesting that we also spend some time in spreading this message. May Allah Ta`ala grant us *taufeeq*. *Aameen*.

Discourse 18

The Benefits of Tableegh

نحمده و نصلي على رسوله الكريم

Allah Ta`ala had sent the *Ambiyaa* عليهم السلام into this world to convey and disseminate the divine message to the creation. It was not the duty of the *Ambiyaa* عليهم السلام to ensure that each and every individual accepts the message. They will not be questioned in regard to those who were adamant in their *kufr*. They (the *kuffaar*) will be answerable for their own deviation.

Today, we find that *tableegh* workers are confronted by opponents who try to create obstacles in their path. This is not a new scenario. The *Ambiyaa* عليهم السلام were also impeded in their work by infidels who created difficulties in their path. The *kuffaar* rejected the message of Nabi ﷺ. They stoned him, abused him, berated him and even plotted to assassinate him. But when the divine protection of Allah Ta`ala is bestowed upon an individual, then all such efforts are rendered useless.

A *nabi* will neither conjure up any revelation of his own accord nor will he conceal any revelation. His duty is to convey, not to conceal. In the early stages of Islam, Nabi ﷺ invited the people to the oneness of Allah Ta`ala.

The senior members of the Quraish clan approached Nabi's ﷺ paternal uncle and protested, "Your nephew speaks ill of our idols. He maintains that they can do nothing and they do not have power of their own."

The feebleness of an idol is such that even a dog can lifts its leg and urinate on it or a fly can sit on it, but it does not possess the capacity to chase either away. Despite their feebleness, helplessness and frailty, people still worship them and present their needs before them. This is utter ignorance.

Anyway, the idolaters put forth the following proposal to the uncle of Nabi ﷺ, "Instruct your nephew to stop criticising our idols. If he desires, we are prepared to get him married to the most beautiful women of our clans. If he desires wealth, we are prepared

to grant him heaps of gold and if he desires power, then we will make him our king."

Nabi's ﷺ uncle informed Nabi ﷺ of the *mushrikeen's* offer. Nabi ﷺ replied, "If they place the sun in my right hand and the moon in my left hand in order for me to stop (propagating), I shall not do so. I have been sent to this world for this purpose."

Allah Ta`ala is All-Knowing, All-Seeing and All-Hearing. (After the incident of Taa'if) Allah Ta`ala dispatched the angel of the mountains to Nabi ﷺ. The angel said, "I am in charge of these mountains. Allah Ta`ala has sent me to inform you that if you so desire, I will destroy these people living between these two mountains."

Nabi ﷺ replied, "I do not desire to destroy this nation. I have hope that if they do not accept Islam, then someone from their progeny will accept Islam."

Nabi's ﷺ purpose and objective in life was to convey the message of Allah Ta`ala and not to be the cause of the destruction of a nation. Once, a group of people were berating and abusing Nabi ﷺ. Their actions caused him grief and injury, but he supplicated to Allah Ta`ala saying:

اللهم اهد قومي فإنهم لا يعلمون

O Allah! Guide my people for they know not.

The effort of Hadhrat Moulana Muhammad Ilyaas Sahib رحمة الله عليه and the extreme ignorance in Mewaat

This is the spirit of *Da`wat* and *Tableegh* and this is the effort that Moulana Ilyaas رحمة الله عليه had commenced in a place where the locals were Muslims, but no trace of Islam was found in them. They had Hindu names, followed Hindu rituals, plaited their hair and even resolved to idol-worshipping. In another village of the same locality, a *musjid* existed, but neither was the *azaan* called nor was *salaah*

performed therein. In fact, the grounds were used as a grazing ground for the local livestock. In this locality and among such people did Moulana Ilyaas رحمة الله عليه start the work of *tableegh*.

Moulana enquired from one person, "Who are the people of your village?"

He replied, "Muslims."

Moulana then asked, "And who are the people of the next village?"

He replied, "Hindus."

"Tell me," asked Moulana, "What is the difference between the Muslims and the Hindus?"

"A *qaadhi* performs our *nikaah* and a pundit performs theirs." This was the fundamental difference between Muslims and Hindus.

Moulana taught a person how to perform *salaah*. When he started performing *salaah* in his village, the local population gathered around him and curiously asked one another, "Why is this person going up and down? Sometimes he bows and sometimes he falls to the ground! He must be overcome by sorcery or some type of witchcraft!"

This was the *deeni* condition of the people. They did not have the ability to learn *deen* or establish *madrasahs* in their villages. Hence, Moulana used to send them out in *jamaat* for 40 days at a time.

Every *jamaat* had a *miajee*. He was the most learned person in the *jamaat*. He would know approximately one *para* of the Qur'aan and the other 10 people in the *jamaat* knew nothing. This *miajee*, during these 40 days, would teach them the *Kalimah*, *Surah Faatihah, Surah Ikhlaas, Attahiyyaat,* etc. Thus, the *jamaat* became a mobile *madrasah*. They also learnt how to perform *wudhu*, the correct manner of performing *salaah*, the correct recitation of the Qur'aan, the correct recitation of the *Kalimah*, a few *surahs* of the Qur'aan and all the *du`aas* associated with *salaah*. The importance of *salaah* settled in their hearts and when they returned to their villages, they made

tableegh (propagated) among their families and encouraged them to start performing *salaah*. In this manner, the awareness and cognisance of *deen* began spreading amongst the people.

Another unique custom prevalent among these people was that at every 10 miles, a drum was permanently stationed. This was used to inform the people about a battle in one of the other villages. The first drum would be beaten followed by the second and then the third and so on, till all the villages were informed of the battle that had broken out. The villagers would then arm themselves with axes, swords, spears, sticks, etc. and rush headlong into the battlefield without even trying to ascertain who is right and who is wrong.

Every *haraam* and despicable action was found in their lives. Drinking, stealing, looting, hijacking, gambling, etc. was second nature to them. They did not even realise that these actions were contrary to the teachings of Islam. Even the British, who were ruling at that time, tried to gain a measure of control over them by appointing harsh and stern Muslim governors to rule over them, but they failed dismally in 'taming' these people. It was only through the blessings of *tableegh* that Allah Ta`ala granted them the *taufeeq* (ability) to abandon their evil practices.

The extent of their ignorance can be gauged from the following incident: A blind *miajee* lived in one of the villages. The village folks used to bring their animals to him for slaughtering. This blind *miajee* never recited *Bismillah* when slaughtering, because it was his opinion that the *Bismillah* recited by his grandfather on the knife sufficed for every slaughter made thereafter and that he was using the same knife. On one occasion, the *miajee* began slaughtering with the blunt side of the blade. He made a few strokes and informed those who brought the animal that the slaughtering had been completed. One of them astonishingly asked the other, "Has the sheep been slaughtered?"

"Of course!" replied the second person.

"But I don't see any blood," protested the first.

"Sometimes," explained the second, "it happens such that the blood comes out only after slaughtering."

Hence, he released the legs of the sheep and it immediately sprang up and headed for the open fields. The person was amazed.

"This sheep has been given life again!"

They caught the sheep and went to the *miajee* explaining that he had to perform the slaughtering rites again as the sheep was gifted a second life. The *miajee* on this occasion held the knife correctly and began slaughtering. As the sheep began to bleat and kick, the *miajee* started swearing. Instead of reciting *Bismillah* and slaughtering the sheep, the *miajee* was now swearing and slaughtering the sheep! This was the state of their ignorance.

When Moulana Ilyaas رحمة الله عليه commenced the effort of *tableegh*, strange accusations were levelled against him. Some said that he was an agent of the British, others labelled him as an agent of the C.I.D., while others called him an impostor and a charlatan. However, the truth always prevails!

In one village, Moulana established a *madrasah* and Moulana himself bore the expenses of running the *madrasah* and appointed himself as the *ustaad*. However, the hearts of the people were void of the zeal to acquire *deeni `ilm* (knowledge), hence nobody came to the *madrasah*. Therefore, Moulana began the effort of *tableegh* and sent the people out in *jamaat*.

Allah Ta`ala showered His blessings on this noble effort in such a manner that the common message on the tongues of the masses was, "Come, let us go out for one *chillah*, two *chillahs* or three *chillahs* to learn *deen*." (A *chillah* is a period of 40 days).

The spiritual benefit of coming out in *jamaat* was realised to such an extent that some people memorised the entire Qur'aan Shareef in those *chillahs* and many others abandoned their evil and *shaitaani* ways and practices. For example, a habitual drunkard, after going out for 40 days, abandoned this despicable practice. When he returned to his home environment and the urge arose to consume

alcohol, he reasoned to himself, "I learnt, while I was in *jamaat*, that alcohol is impermissible. Hence, I will abstain from it." Whereas, prior to going out in *jamaat*, it was a near impossible feat for him to leave out this practice.

Through the *barkat* of *tableegh*, *deen* spread among the people and they established *madrasahs* in different areas. They even sent their children to *darul ulooms* to study the Qur'aan, *hadeeth* and *fiqh* and thereby rectify their way of living.

Moulana Ilyaas رحمة الله عليه strove for 25 years with the effort of *tableegh* in this area. A *markaz* (headquarters) was established in every district. The condition of the people was revolutionised to such an extent that when a report was taken from each district, the answers were as follows, "In our district, all the males, with the exception of three, are performing their *salaah*."

In one area, notorious for its ongoing feuds, the report submitted was: "All the Muslims of this area are united and care for one another. No fights or arguments break out among us."

In a third area, the report was: "Every mature person in this area is punctual with *Tahajjud*."

Even the English and other non-believers had acknowledged the transformation of these people through the effort of *tableegh*. Once, a Muslim was caught for theft. The Hindu policeman who apprehended him, asked him whether he had gone out for a *chillah*! When this person replied in the negative, the Hindu policeman beat him till he promised to spend 40 days in *jamaat*.

On another occasion, a fight broke out between two villagers. One punched the other in the face and broke his tooth. The culprit thought to himself, "I have done a very terrible deed."

He approached the *miajee* and asked, "What is the appropriate punishment."

The *miajee* replied,

وَالسِّنَّ بِالسِّنِّ

"A tooth for a tooth." (al-Maa'idah: 45)

Thus, the person went to the victim and instructed him, "I have broken your tooth. The punishment is that you should break the same tooth of mine, however you wish to."

He then lay down and the other person grasped his tooth and pulled with all his strength, but it just would not break.

Hence, he went back to the *miajee* and asked, "How would it be if I forgave him?"

The *miajee* replied:

وَ اَنْ تَعْفُوْٓا اَقْرَبُ لِلتَّقْوٰی

"Forgiveness is closer to Taqwa [piety])." (al-Baqarah: 237)

Thus, he forgave him.

This is the quality that is lacking in us: to acknowledge our errors and endeavour to rectify them. A great calamity that has befallen us is that we fail to admit our mistakes. We fail to recognise that we are committing a sin by trampling on the rights of others.

Once, I was walking through the fields with a farmer. He was pointing out the boundaries of his farm and that of his neighbours, when he sadly said, "Moulana! *Haraam* wealth has been decreed for me!"

"Why is that?" I asked, astonished.

"This is my farm and that is my neighbour's farm," he began explaining. "Whenever I need *chana* or sugar cane, I take from his farm and whenever he needs *chana* or sugar cane, he takes it from my farm, yet we both grow the same type of *chana* and sugar cane."

He knows that this action of his is incorrect, yet he does not possess the fear of Allah Ta`ala in his heart! He fails to understand that his actions are displeasing to Allah Ta`ala and, in actual fact, the

purpose of life is to gain the pleasure of Allah Ta`ala. He feels that the only objective in life is to eat, drink and sleep similar to the lives of animals. He is unconcerned about injunctions like *halaal* and *haraam*, whereas Nabi ﷺ has mentioned,

كل لحم نبت بالحرام فالنار أولى به

Every piece of flesh nourished by haraam is deserving of the fire of Jahannum.

Nabi's ﷺ instruction of *tableegh* and the Sahaabah's ﷺ response

As discussed initially, the duty of the *nabi* was simply to convey the message of Allah Ta`ala and Nabi ﷺ, as well as all the other *Ambiyaa* عليهم السلام, discharged this duty most admirably.

It is recorded in the *hadeeth* that Nabi ﷺ mentioned in his final sermon: "This is perhaps the last time that I shall be among you. My time for leaving this world is close. Have I conveyed the message of Allah Ta`ala?" – هل بلّغت

The Sahaabah ﷺ unanimously replied, "Most certainly you have done so!"

Nabi ﷺ then said, "اللهم اشهد – O Allah! You be my witness."

Thereafter, Nabi ﷺ gave the following instruction,

ألا فليبلغ الشاهد منكم الغائب

It is now the responsibility of those who learnt deen from me, to teach and convey it to others.

It is stated in the *hadeeth* that after this statement by Nabi ﷺ, the Sahaabah ﷺ spread out to the four corners of the world disseminating the *deen* of Allah Ta`ala. Their intention was never to return home. The desire of each and every one of them was to convey the message of *deen* to the remotest parts of the globe. Nabi

ﷺ had entrusted upon the Sahaabah ؓ the responsibility of conveying this message, which they discharged with great zeal.

During the *khilaafat* of Hadhrat Abu Bakr ؓ, Musailamah, the great liar and impostor, had become an obstacle in the progress of *deen* by claiming prophethood. Hadhrat Abu Bakr ؓ dispatched an army commanded by Hadhrat Khalid bin Waleed ؓ to crush Musailamah, the great impostor. Allah Ta`ala granted victory to Islam and Musailamah was defeated.

During the *khilaafat* of Hadhrat Umar ؓ, 4 500 new *musjids* were constructed. In the month of Ramadhaan, Hadhrat Umar ؓ ensured that *Taraaweeh Salaah* was performed in each *musjid*. He instructed that the entire Qur'aan be completed in the *Taraaweeh Salaah* and he also instructed the commanders of each army to produce *huffaaz* among their soldiers. Hadhrat Sa`d bin Abi Waqqaas ؓ was stationed in Kufa when he had received this instruction from Hadhrat Umar ؓ. Thus, he ensured during the day the soldiers engaged in *jihad* while at night they memorised the Qur'aan Shareef. At the end of the year, he sent a list to Hadhrat Umar ؓ comprising of the names of each soldier who had memorised the Qur'aan Shareef. The number totalled 200.

Hadhrat Abu Moosa Ash`ari ؓ was based in Egypt when he received the instruction from *Ameer-ul-Mu'mineen*. At the end of the year, 10 000 soldiers became *huffaaz*.

Hadhrat Uthmaan ؓ used to complete the recitation of the entire Qur'aan Shareef in *Witr Salaah*.

Hadhrat Ali ؓ, during his reign, accomplished great services to *deen* as well.

Hadhrat Abu Hurairah ؓ used to teach *hadeeth* in Musjid-un-Nabawi. He would place his hand on the *mimbar* and say, "I have heard the inmate of this grave (ﷺ), saying…"

Hadhrat Ibnu Mas`ood ؓ would weekly conduct classes in his home, teaching *hadeeth* to the people.

Hadhrat Sa`d bin Abi Waqqaas ﷺ was the governor of Kufa. He sent a request to Hadhrat Umar ﷺ to send Hadhrat Abdullah bin Mas`ood ﷺ to Kufa to propagate *deen* among the people.

"Abdullah bin Mas`ood ﷺ is such a person, whom I am in need of because of his knowledge of *deen*," pointed Hadhrat Umar ﷺ. "However, I shall give preference to you over myself."

Thus, Ibnu Mas`ood ﷺ, accompanied by 1 500 students, was sent to Kufa. They dispersed all over Kufa and taught *deen* to the people. One taught in a *madrasah*, another in a field and another under the shade of a tree. In this manner, the entire populace of Kufa became enlightened with the knowledge of *deen*.

Imam Bukhaari رحمة الله عليه compiled his *kitaab*, Bukhaari Shareef, over a period of 16 years. Before recording any *hadeeth*, Imam Sahib would use a *miswaak*, take *ghusl* (a bath), perform two *rakaats* of *salaah* and then write down the *hadeeth*. After the completion of the *kitaab*, Imam Sahib conducted classes to teach *hadeeth*. It is recorded that more than 100 000 students would sit in his gathering and Imam Sahib conducted the lesson without the aid of a loudspeaker!

Hafiz Hasan bin Munda رحمة الله عليه strove continuously for 40 years researching and compiling *ahaadeeth*. Upon reaching any town, he would enquire the whereabouts of the local *muhaddith* and sit in his gathering listening and recording *ahaadeeth*. In this manner, he went from town to town, sitting in the gathering of one *muhaddith* to another, recording *ahaadeeth*. Upon his demise, he had left behind 40 trunks of *kitaabs* containing *ahaadeeth* which he had personally recorded.

Nabi ﷺ had entrusted the Sahaabah ﷺ with the responsibility of spreading the *deen* of Allah Ta`ala throughout the four corners of the world. Thus, from one generation to the next, there was a continued effort to convey and propagate *deen*.

Khwajah Mu`eenuddeen رحمة الله عليه had travelled on foot from Chisht to Ajmer wrapped in a shawl resembling a dervish. En-route,

he rested for a while at a certain spot. The king's minister approached him and reprimanded him for sitting at that spot.

"This is the resting place for the king's camel," he roared.

"Very well," replied Khwajah Sahib. "The king's camel will sit here."

After a short period, the king arrived and the camel sat down at that very same spot. When it was time to leave, the camel refused to get up! No matter what they tried, the camel would just not get up.

Meanwhile, the time for *salaah* had approached and Khwajah Sahib enquired if anyone had water for him to perform *wudhu*. Despite having the water, they refused to give it to him.

Khwajah Sahib peered through the doorway of the *mandir* (temple) located there and addressed the idol saying, "O idol! You are Allah Ta`ala's slave and I am also Allah Ta`ala's slave. These people have refused to give me any water. Hence, you fetch it for me."

The idol went and filled an earthenware jug with water and placed it before Khwajah Sahib. The people were mystified at this event and wondered as to who this individual was who had subjugated their deity! Seeing this, many people accepted Islam.

When Khwajah Sahib set off for Delhi from Ajmer, the news spread like wildfire, without the medium of a radio, loudspeaker or newspaper, that the dervish is coming to Delhi. The people came out in their droves to catch a mere glimpse of Khwajah Sahib رحمة الله عليه. What was this power of attraction in Khwajah Sahib? It was the power of Allah Ta`ala's fear and the overwhelming love for Nabi ﷺ. Khwajah Sahib settled in the village of a Hindu tribe. The villagers came and sat in his company and in this one gathering, over one thousand people accepted Islam.

Thereafter, hordes of people accepted Islam at the hands of Khwajah Sahib. From among them, how many must have become *huffaaz*, *ulama*, *buzurgs*, etc. and they as well must have spread and propagated *deen* to thousands of people.

When Moulana Rasheed Ahmad Gangohi رحمة الله عليه had passed on, an individual who frequently saw Nabi ﷺ in his dream, asked Nabi ﷺ, "What kind of a person is Moulana Gangohi رحمة الله عليه?"

Nabi ﷺ replied, "He is such a person on whose one side will be Moulana Khaleel Ahmad Saharanpuri (رحمة الله عليه) and on the other side Moulana Yahya (رحمة الله عليه) and following them will be a countless number of Muslims. Moulana will take them all into *Jannat*."

Allah Ta`ala is going to question us on whether we have discharged our duty of conveying the *deen* of Nabi ﷺ to His creation. Our punctuality on the five daily *salaah* only will not suffice. We will be asked regarding the effort made to make others punctual on the five daily *salaah* as well.

On the Day of *Qiyaamah*, the effort rendered for the service of *deen* will be scrutinised. The mansion that we had constructed in this world will not benefit us in the hereafter; the orchards that we had cultivated in this world will be to no avail in the hereafter. We will not be asked whether they had produced fruit or not and, if they did, was it of a superior or inferior quality. We will not be asked about the exquisite clothes that we had worn, but we will be asked concerning the efforts made to spread the *deen* of Allah Ta`ala. Striving in this path (propagating *deen*) is the means of attaining closeness to Allah Ta`ala.

We proclaim to possess unrivalled love for Nabi ﷺ. It is easy to pay lip service, but the criterion or yardstick used to measure the extent of our love for Nabi ﷺ is the sacrifice for *deen*. How much did we sacrifice for the *deen* of Allah Ta`ala? Nabi ﷺ was stoned and beaten; at times he underwent such pangs of hunger that rocks were tied to his stomach to gain some relief. Alas, we have become so embroiled in the affairs of this world that we truly believe that our professions and businesses will grant us salvation. A lawyer feels that if his son follows in his profession, he will be successful. Only then will he be able to stand on his own two feet! A doctor has similar aspirations for his children, but no consideration is given

towards the *deen* of Allah Ta`ala that, first and foremost, our children must become good, practising Muslims.

This effort of *tableegh* is a great bounty bestowed by Allah Ta`ala. Any individual, be he an intellectual or an illiterate, a government official or a street sweeper, a saint or a sinner, a local or a foreigner; all can participate in this effort. No one can shirk from this work by claiming incapability. Every individual should contribute according to his capacity.

If an individual is instructed to teach *Bukhaari Shareef*, he will have to be enrolled in a *madrasah* and thereafter toil for eight to 10 years before he acquires some potential to teach this *kitaab*. But the effort of conveying the *deen* of Allah Ta`ala is incumbent upon every person. If we cannot spend some time by going out in the path of Allah Ta`ala, then we should take part in the weekly *gusht* programmes and the daily *ta`leem* that take place in our *musjid*. This is an extremely simple method that we can adopt.

Importance of the sessions of *ta`leem*

The gatherings of *ta`leem* are extremely beneficial. We should never underestimate the importance of such gatherings.

Once, an elderly person (over 60 years old) sat in a *ta`leem* session that was revising the *Du`aa-e-Qunoot*. This person realised that instead of reciting,

وَنَشْكُرُكَ وَلا نَكْفُرُك

And we express to You our appreciation and we are not ungrateful to You

he was reciting,

وَ لانَشْكُرُك وَنَكْفُرُك

And we do not express our gratitude to You and we are ungrateful to You.

He had incorrectly learnt this *du`aa* during his childhood and he had been reciting it incorrectly ever since! Now, what is the condition of all his past *Witr Salaahs*?

He cried profusely and said, "For how many years I was reciting the incorrect words in *salaah*."

Hence, it is imperative for the young and old, the learned and the illiterate, the teacher and the student, the *imam* and the *muqtadee* to participate in these gatherings of *ta`leem* and revise with each other the *masaa'il* of *salaah*, its *du`aas* and *surahs*, so that mistakes can be rectified.

The dire need for the effort of *tableegh* becomes more apparent when we sit in the gatherings of *ta`leem*. Only then do we realise the common errors that are made in the recitation of the Qur'aan or performance of *salaah*. Sometimes, we discover that people cannot recite the *kalimah* correctly. Therefore, all and sundry should sit in the gatherings of *ta`leem*, be he an *aalim* or an ignorant person.

Another benefit of *ta`leem* is the elimination of the categorisation of classes of people, because a *jamaat* is generally made up of people from diverse backgrounds. We have the professional class and the illiterate, the affluent and the less privileged. We also find a difference in the spiritual outlook of the *jamaat* members; some are punctual with *salaah* whilst others are not. This group of people will travel together, eat together, stay together, reform themselves together and learn *deen* together. Automatically, a special bond and love is created in the hearts of the *jamaat* members and they will appreciate the roles of one another in society.

Some *Sahaabah* ﷺ were businessmen, while others were farmers. However, they did not strive only in their worldly occupations, but propagated *deen* as well. The businessmen played a great role in spreading Islam. They left the Arabian Peninsula and settled in foreign lands were they conducted business with the local people and propagated *deen*. Just on observing their noble character, people accepted Islam.

During the reign of Hadhrat Umar ﷺ, there was a group of Muslims residing in a Jewish village. Hadhrat Umar ﷺ instructed them to leave that village. The seniors of that village approached Hadhrat Umar ﷺ and pleaded: "Please do not take them away from our village. If you desire wealth, we will give it to you. If you require goods, we will give them to you. Whatever you require, we will make it over to you, but do not remove them from our village. Since their arrival, all vice and corruption has terminated. People do not deceive, rob, cheat, loot, fornicate, or even consume alcohol. This is only through the blessings of these people. Please, do not take them away."

When Muslims reform their actions and lead their lives according to the laws of Allah Ta`ala, then a unique and special *noor* (celestial light) is created within them. By merely sitting in their company, one remembers Allah Ta`ala and the fear and love of Allah Ta`ala fills your heart. So powerful is this *noor*, that the love for Nabi ﷺ is also increased within us.

In today's society, irreligiousness is rife, books and magazines are written against Islam, and objections are levelled against the Qur'aan and *hadeeth*. Allah Ta`ala, in His infinite mercy, has brought about this effort of *tableegh* that contains the solutions to all these *fitnahs*.

Need to acquire sound and correct knowledge

A great *fitnah* that has surfaced nowadays is the misunderstanding of religious terminology. We commonly hear people saying that this *hadeeth* is '*dha`eef*' (weak). Until and unless we do not acquire the correct *`ilm* under the supervision of a qualified *aalim*, we will remain ignorant of the true understanding of such terminologies.

For example, one category of *hadeeth* is classified as '*Ghareeb*', which literally means poor (in Urdu). A person unacquainted with this field will deduce that the *hadeeth* has come to beg because it is poor!

Similarly '*Dha`eef*' literally means weak, but its technical meaning is different and the *ulama-e-kiraam* who have studied this science know its true meaning. The common laymen, on the other hand, are ignorant of it and they will continue to remain ignorant until they do not acquire this science via a qualified *ustaad*. Self-study will not automatically instil the correct understanding of Islamic jurisprudence in one's heart.

Could there ever be anyone superior to Nabi ﷺ? Allah Ta`ala brought Nabi ﷺ into His Divine presence and bestowed upon him the gift of *salaah*. Thereafter, Allah Ta`ala sent Jibra'eel عليه السلام to teach Nabi ﷺ how to perform *salaah*. This training period lasted for two days and Nabi ﷺ observed every detail meticulously.

Following upon this, if someone claims that he can understand the method of performing *salaah* by merely looking into the Qur'aan, then he is gravely mistaken. In fact, such a claim displays his stupidity and ignorance. Allah Ta`ala mentions in the Qur'aan:

وَ رَبَّكَ فَكَبِّرْ

"And say the takbeer", (al-Muddath-thir: 3)

وَ ثِيَابَكَ فَطَهِّرْ

"And purify your clothes", (al-Muddath-thir: 4)

فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ

"Face the qiblah", (al-Baqarah: 149)

فَاقْرَءُوْا مَا تَيَسَّرَ مِنَ الْقُرْاٰنِ

"Then read the Qur'aan", (al-Muzzammil: 20)

ارْكَعُوْا وَاسْجُدُوْا

"Make ruku and sajdah". (al-Hajj: 77)

All the aspects of *salaah* are covered in these *aayaat*, but if you have not observed someone perform *salaah*, then you will not know how to perform *salaah*. Nabi ﷺ did not instruct the Sahaabah ﷻ to learn the performance of *salaah* by studying the Qur'aan, but gave the following instruction to them:

صلوا كما رأيتموني أصلي

Perform salaah as you see me performing salaah.

The different aspects of *salaah* are mentioned at different places of the Qur'aan, not only at one particular place. Although the Sahaabah ﷻ understood Arabic just as well as Nabi ﷺ, it was only Nabi ﷺ who could relate the different verses on the performance of *salaah*. Therefore, we realise that self-study creates confusion and uncertainty in understanding *deen*.

Once, a Sahaabi came into the *musjid*, performed *salaah* and presented himself before Nabi ﷺ. Nabi ﷺ instructed him:

قم فصل فإنك لم تصل

Get up and perform your salaah, for you have not performed your salaah.

He repeated the *salaah* and presented himself once again before Nabi ﷺ and Nabi ﷺ again instructed him to repeat his *salaah*. This transpired for a third time and the Sahaabi said, "O Rasulullah ﷺ! This is the only way I know how to perform *salaah*."

Nabi ﷺ thereafter taught this Sahaabi the correct method of performing *salaah*, from the beginning to the end. This was despite the fact that this Sahaabi, as well as the other Sahaabah, were Arabs and the Arabic language was their mother tongue, but he needed to be taught the correct manner of performing *salaah*!

Whichever profession or occupation we wish to pursue, we will have to learn it under the tutorship of an expert in that field, be it farming, tailoring, medicine, etc.

Similarly, understanding the Qur'aan requires the tutorship of an *aalim*. Had it been a simple task, the Sahaabah ﷻ would have learnt

it themselves and not under the guidance of Nabi ﷺ. The Sahaabah studied under the guidance of Nabi ﷺ, the *taabi`een* under the guidance of the Sahaabah, the *tab-`e-taabi`een* from the *taabi`een* and so forth. The knowledge of *deen* cannot be learnt through self-study, but only under the guidance of a qualified *aalim*.

The effort of *tableegh* is a simple and effective way of learning *deen* while continuing with our different professions. The *Sahaabah* ﷺ successfully combined the worldly life with that of the *aakhirah*. They conducted their business and other professions, but continued to propagate *deen* to all and sundry. Whomever they met, even while conducting their business, they would say that Nabi ﷺ had said this or Nabi ﷺ had prohibited us from this. The teachings of Nabi ﷺ were embedded in their hearts and because of this, Allah Ta`ala endowed them with unique strength.

The strength of a Muslim

In Basra, the Muslim army was engaged in a battle with the Christian emperor. Hadhrat `Amr ibnul `Aas ؓ, who was the commander of the Muslim army, sent a request for additional reinforcements. The *Ameer-ul-Mu'mineen* consulted with his advisors and decided to dispatch four thousand soldiers. One of the advisors objected and put forth a motion that only four people be sent instead (the advisor being one of them). He reasoned that each believer's worth was equivalent to a thousand non-believers.

The *Ameer-ul-Mu'mineen* accepted his advice and sent these four people only. On reaching Basra, the advisor sought out the king and presented himself before him. The king was amazed that this person had come in his royal court despite the presence of such a huge army and all his personal attendants.

The advisor asked the king: "Why are you waging a war with the Muslims?"

"They are of no benefit," answered the king.

"What do you mean?" asked the advisor, puzzled.

"There is no rain. Had they been of any benefit, they would have caused the rain to fall," replied the king.

"Causing the rain to fall is the work of Allah Ta`ala, not of me and you," replied the advisor.

The advisor then made *wudhu* and after performing two *rakaats* of *Salaat-ul-Haajah*, made the following supplication, "O Allah! These people are Your enemies, the enemies of Nabi ﷺ, the enemies of the Muslims and the enemies of Islam. O Allah! Through Your grace, allow the rain to fall so that we may be saved from this oppression."

The advisor had barely passed his hands over his face when a cloud appeared and abundant rain fell.

The advisor said, "It is now raining!"

Hence, the king withdrew his forces. A few days had elapsed when the king decided to order his armies to attack the Muslims. The advisor made his way to the king and said, "O Christian king! Why are you going back on your promise?"

The king was gripped with such fear that he got up and started to run away! The advisor ran after him and the king headed for a river and attempted to dive in. The advisor caught hold of his legs and dragged him out from the river. This entire scene was played out in front of the king's army and his attendants, but no one had the courage to come to the king's rescue. Allah Ta`ala had blessed the Muslims with this level of awe and fear!

It is recorded in the *hadeeth* that two fears cannot be contained in one heart: the fear of Allah Ta`ala and the fear of the creation. If we inculcate the fear of Allah Ta`ala in our hearts, then we will not fear the creation and if we fear the creation, then we cannot fear the Creator!

Once, a person put forth the following question: "If we examine the Muslims of the past, we find that although they were few in number and ill-equipped, they were always successful in the battlefield against opponents who were far superior in number and armoury. Why is this?"

I replied, "Every individual strives to attain his objective and goal. The Muslims' objective was to strive for the advancement of *deen*. Consequently, they rushed headlong into the battlefield seeking to destroy the enemy whereas, the non-Muslims' objective was to save and secure their own lives, hence they retreated from the battlefield."

Today, the appeal that is being made is not to attack the enemy-lines in the battlefields, but to go from town to town propagating and spreading the *deen* of Allah Ta`ala; be it for 40 days or five days. Every person should sacrifice his time according to his ability and capacity. This sacrifice is not a supreme type of sacrifice and we should not think that by coming out in the path of Allah Ta`ala, who would look after our business, our families and our wealth? The Sahaabah ﷺ used to go out in the path of Allah Ta`ala for *jihad*, without having the slightest concern about the affairs of the homes and their businesses. However, if the occasion of *jihad* did not arise, they would then ponder and reflect over their businesses and families and would thus seek permission to return home.

But no sooner had they reached their localities, the call would be made to protect the Islamic kingdom and they would set out once again in the path of Allah Ta`ala. So long as the primary concern was the protection of *deen*, Allah Ta`ala had safeguarded their personal affairs, but when the objectives were changed or altered, Allah Ta`ala had allowed the enemy to gain the upper hand!

It is recorded in the *hadeeth* that if an individual performs two *rakaats* of *salaah* before embarking on a journey, Allah Ta`ala will safeguard his life and wealth, and if he performs two *rakaats* of *salaah* on reaching his destination, Allah Ta`ala will protect him from the evils of that place.

Our focus and reliance is upon the 'lock'. We lock up our homes and place the key safely in our pockets and do not even consider performing two *rakaats* of *salaah*. I do not suggest that we adopt a careless attitude, but together with locking up our homes, we should

also implement the way of Nabi ﷺ. The real Protector is Allah Ta`ala. If He wishes, the lock will serve its purpose, otherwise not!

Those who cannot go out in *jamaat* should render assistance to those who are going out in *jamaat*. This assistance can be in the form of financial help, security checks on his house and family, etc. In assisting them, we will also share in the rewards.

In a certain locality, in South Africa, there are three doctors who rotate in going out in *jamaat* every four months. One goes out and the other two carry on with the practice and at the end of the month, the profits are divided into three parts and shared equally. On his return, another doctor will go out for four months and the same system will be implemented. In this manner, service to *deen* is rendered, as well as continuing with our daily chores. Now, if this type of arrangement – I do not say that the exact arrangement should be implemented – or a similar type can be put into practice, it will certainly prove to be extremely beneficial. Service to *deen*, as well as providing for our families, can be done simultaneously.

Tremendous benefit is gained in the effort of *tableegh*. In London, I had the opportunity of hearing very attentively to a *bayaan* delivered by one of the *jamaat* brothers. Although he was not an *aalim*, he quoted approximately two hundred *ahaadeeth*.

He did not quote the Arabic, but merely said, "We have heard from the *ulama* that it is mentioned in the *hadeeth* that…."

The *ahaadeeth* he had quoted were correctly explained despite him being a non-aalim. When we sit in the gatherings of *ta`leem* and listen diligently to the kitaab-reading, we will learn various *ahaadeeth* and will also be able to explain them correctly.

We can also assist a *jamaat* that has come to our locality by providing bedding for them or fetching water for them or rendering whatever assistance we can. Nobody can say that he cannot serve *deen* in any capacity. Everyone should serve *deen* in his or her own capacity and in accordance with his or her own circumstances. May Allah Ta`ala grant us all the *taufeeq*. *Aameen*.

Discourse 19

Bid`ah

(Innovations in Deen)

نحمده و نصلي على رسوله الكريم

أعوذ بالله من الشيطن الرجيم   بسم الله الرحمن الرحيم

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ وَرَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا

Allah Ta`ala declares in the Qur'aan-e-Kareem:

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ وَرَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا

"Today I have perfected and completed your religion for you and I have completed my favour upon you and I am pleased with Islam as your religion." (al-Maa'idah: 3)

When Allah Ta`ala has completed our *deen*, then no one has the right to make further additions to *deen*. It is mentioned in the *hadeeth*:

من أحدث في ديننا هذا ما ليس منه فهو رد

Whoever makes any additions to this deen of ours, which does not form part of it, is rejected and not worthy of acceptance.

Are your actions supported by the Qur'aan and *hadeeth*?

Therefore, if anyone presents an action before you, claiming that it is part of *deen*; that it is a means of gaining Allah Ta`ala's pleasure and entrance into Jannat, as well as a means of salvation from *Jahannum*, then it is necessary that such an action be supported by the Qur'aan or *hadeeth*.

One should ask such a person: "Brother, if this is part of *deen*, then it should be found in the Qur'aan, since the Qur'aan has declared that Allah Ta`ala has completed our *deen*. If it is not found in the Qur'aan or if it was, but Nabi ﷺ did not convey it to us (*Na`oozu billah* – may Allah forbid!), then this will terminate the reliance of prophethood. Allah Ta`ala has ordered Nabi ﷺ:

يَاَيُّهَا الرَّسُوْلُ بَلِّغْ مَآ اُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَ وَ اِنْ لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهٗ

"O Rasul (ﷺ), convey to the people whatever has been revealed to you from your Sustainer. And if you do not do so, then you have not conveyed His message." (al-Maa'idah: 27)

Thus, we find that Nabi ﷺ conveyed the *deen* which he had been ordered to convey to the *ummah*. If Nabi ﷺ had not conveyed the *deen* then it will mean that he had not discharged the *amaanat* (trust) that he was entrusted with, which is an extremely serious accusation. Nabi ﷺ conveyed this *deen* to us in the exact manner that he had received it. For one to think that this act is in the Qur'aan, but Nabi ﷺ had not conveyed it causes one to lose his reliance on Rasulullah's ﷺ prophethood.

Nabi ﷺ neither had the choice of concealing anything that he had been instructed to convey, nor did he have the power of fabricating something and presenting it to the people as *deen*.

وَ لَوۡ تَقَوَّلَ عَلَيۡنَا بَعۡضَ الۡاَقَاوِيۡلِ ﴿۴۴﴾ لَاَخَذۡنَا مِنۡهُ بِالۡيَمِيۡنِ ﴿۴۵﴾ ثُمَّ لَقَطَعۡنَا مِنۡهُ الۡوَتِيۡنَ

"And if he (Nabi ﷺ) had to fabricate anything regarding Us, We would surely seize him by the right hand and thereafter cut off his life artery." (al-Haaqqah: 44-45)

If that person professes that Nabi ﷺ had conveyed the entire Qur'aan to the *ummah*, but it is not found in the Qur'aan, then he should know that there are the *ahaadeeth*, which are the statements of Nabi ﷺ. This is also a type of *wahi* (revelation). Like the Qur'aan is a direct revelation, the *hadeeth* is also a type of a revelation.

Prostrating to graves

For example, people prostrate to graves claiming that this action is supported in *deen*. If this claim is correct, then it has to be established in the Qur'aan or *sunnat*. Is it found in the Qur'aan or *sunnat*? No, it is not. Was it revealed, but Nabi ﷺ did not convey it to the *ummah*? This cannot be so because one is labelling Nabi ﷺ as unreliable (*Na`oozu billah*).

If Nabi ﷺ told the Sahaabah ﷺ about it, but did not attribute it to the Qur'aan, then can it be found in any *hadeeth*? There is not a single moment of the 23 years of Nabi's ﷺ prophethood, which has not been recorded by the *muhadditheen*. They had searched for information regarding Nabi ﷺ from every nook and cranny of the world and had it recorded. They did not allow a single *hadeeth* to be destroyed and lost to the *ummah*.

If it cannot be found in any *hadeeth*, then perhaps the Sahaabah ﷺ understood it from a *hadeeth* and practised upon it? Just as Nabi ﷺ commanded us to practise on his *sunnat*:

عليكم بسنتي

Hold firmly to my sunnat,

He has also instructed us to practise on the *sunnat* of the *Khulafaa-e-Raashideen*:

عليكم بسنتي و سنة الخلفاء الراشدين

Hold firmly to my sunnat and the sunnat of the rightly guided Khulafaa.

Was this practice prevalent in the lives of the *Khulafaa-e-Raashideen*? No. It cannot be found in their lives. Perhaps it may be found in the lives of the other Sahaabah. Regarding the Sahaabah, Nabi ﷺ has stated:

أصحابي كالنجوم بأيهم اقتديتم اهتديتم

My Sahaabah are like guiding stars. Whomsoever you follow, you will be rightly guided.

Did any Sahaabi make *sajdah* to a grave? No. It cannot be found in the life of the Sahaabah ﷺ. Perhaps it may be found in the lives of the *A'immah-e-Mujtahideen* (the four *imams*) who had extracted countless *masaa'il* from the Qur'aan, *hadeeth* and statements of the *Sahaabah* ﷺ and presented it to the *ummah*. If Nabi ﷺ, the Sahaabah ﷺ and the *A'immah-e-Mujtahideen* did not make *sajdah* to the graves, then how can it be part of *deen*?

If someone proclaims that it is correct to make *sajdah* to graves, to a *peer*, or to anyone or anything besides Allah Ta`ala, he is objecting to one of three aspects:

1) He is objecting to the Qur'aan. Fourteen hundred years ago, it was declared in the Qur'aan:

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ

"Today I have completed your deen for you." (al-Maa'idah: 3)

By making this bold claim, he is actually saying that this announcement of the Qur'aan is incorrect and he does not accept it. May Allah Ta`ala save us! (*Aameen*)

2) He is objecting to the honesty of Nabi ﷺ, that Nabi ﷺ did not convey the entire *deen* which Allah Ta`ala had entrusted upon him and commanded him to convey to the *ummah*. In this way, he is casting doubts on the trustworthiness of Nabi ﷺ and does not rely on his (ﷺ) traditions. (*Na`oozu billah*!).

3) He is objecting to the honesty of the Sahaabah ﷺ. He is implying that Nabi ﷺ conveyed the complete *deen*, but the Sahaabah ﷺ did not practise upon it and they did not convey it to others. Whereas, Nabi ﷺ instructed the Sahaabah:

بلغوا عني ولو آية

Convey to others (everything that has reached you) from me even if it be one aayah.

The Sahaabah ﷺ adhered to this advice to such an extent that if a Sahaabi did not narrate a *hadeeth* due to some sound reason then, when it was time for him to depart from this world, he made sure that he had narrated it. For example, Nabi ﷺ mentioned that whosoever recites *'Laa ilaaha illallah'* would enter *Jannat*.

Hadhrat Umar ﷺ on hearing this *hadeeth* exclaimed, "O Nabi ﷺ! Do not announce this to the people lest they become complacent. Let them carry on striving to do good." Nabi ﷺ agreed and that *hadeeth*

was not related to the people in that era. Thereafter, before passing away, this Sahaabi ﷺ narrated the *hadeeth* to the people.

It is necessary that narrations relating to actions be practically demonstrated in order to verify their authenticity. The Sahaabah ﷺ numbered approximately 124 000. Some of them lived for a very short period and even passed on in infancy or childhood, while others lived for a very long period. Many narrated *ahaadeeth* and many did not.

Now, this person is claiming that this great number of Sahaabah ﷺ, whose truthfulness and trustworthiness cannot even be doubted, did not convey to the *ummah* the complete *deen* from Nabi ﷺ!

If anyone lays an objection on the Sahaabah ﷺ, there is then no way that the *deen* can progress, for Allah Ta`ala had sent the revelation to Nabi ﷺ who in turn had passed it on to the Sahaabah. If the Sahaabah ﷺ cannot be trusted and relied upon, then how did *deen* reach the *taabi`een* and the *tab-`e-taabi`een*? There is no other avenue for *deen* to have reached them. It is therefore incumbent to rely on the message conveyed by Sahaabah ﷺ. Nabi ﷺ said:

الصحابة كلهم عدول

Every sahaabi is reliable.

Never did a single sahaabi fabricate a *hadeeth* and attribute it to Nabi ﷺ. Any type of criticism levelled against any sahaabi is totally impermissible and incorrect.

Sahaabah's ﷺ practice of disseminating *hadeeth*

It was the practice of Abu Hurairah ﷺ that on a Friday, he would place his hand on the handhold of the *mimbar* (pulpit) of Nabi ﷺ whilst narrating *ahaadeeth* and acknowledging that he had heard this *hadeeth* from Nabi ﷺ:

سمعت صاحب هذا القبر صلى الله عليه و سلم يقول

I have heard the inmate of this grave, Nabi ﷺ, saying …

Abdullah bin Mas`ood ﷺ conducted a *majlis* (session) once a week and explained the *hadeeth* to the people. Hadhrat Abu Darda ﷺ used to also teach *hadeeth* to the people.

Once Imran bin Husain ﷺ was explaining *hadeeth* when a person said: "Do not explain *hadeeth* to us. Rather, explain to us *aayaat* of the Qur'aan wherein there is no doubt."

It seemed as though this person was refuting the *ahaadeeth*. Historically, this was the beginning of the refutation of the *ahaadeeth*.

"Tell me!" demanded Imran bin Husain ﷺ. "If you and those who think like you, are given a Qur'aan, will you be able to show me (in the Qur'aan) why *salaah* is to be performed five times a day? Can you show me in the Qur'aan why *Fajr Salaah* is two *rakaats*, *Maghrib Salaah* is three *rakaats* and *Esha* is four *rakaats*? Can you show me in the Qur'aan that after every two *rakaats* of *salaah* is a *qa`dah* (sitting)? Can you show me in the Qur'aan that a *surah* is to be recited only in the first two *rakaats* of a *fardh salaah*? Can you show me in the Qur'aan what is the *zakaat nisaab* of gold, silver, cattle and sheep? Can you show me in the Qur'aan when can the hand of a thief be cut off? What amount is the minimum amount of theft for his hand to be cut off? Will his hand be cut off from the wrist or from the elbow or from the shoulder? Will you be able to show all of this to me in the Qur'aan? Can you show me in the Qur'aan that a single *tawaaf* consists of seven circuits around the Ka`bah? Additionally, is it in the Qur'aan that one must walk seven times between Safa and Marwa? Pay attention! Listen to the *ahaadeeth* and understand it. If you practise on the *ahaadeeth* you will be rightly guided. If you do not, you will be led astray."

Harms of *bid`ah*

The Sahaabah ﷺ had gathered and collected the myriad of *ahaadeeth* of Nabi ﷺ. Hence, to prostrate to graves or to anyone else besides Allah Ta`ala, is not proven in the Qur'aan, *hadeeth*, and the lives of

the Sahaabah ﷺ, and neither did any of the *A'immah-e-Mujtahideen* extract this law from some source. So how can this be part of *deen*?

That person who states that making *sajdah* to anyone besides Allah Ta`ala is part of *deen* and, furthermore, that one will be rewarded for it, is openly denying the Qur'aan. He is actually saying that the Qur'aan's announcement:

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ

"Today I have perfected your deen for you." (al-Maa'idah: 3)

is a lie. *Na`oozu billah*!

How can a person who calls the Qur'aan a liar ever gain salvation? What is the state of his Imaan? Or is it that he is raising an objection against Nabi ﷺ; that it was revealed in the Qur'aan, but Nabi ﷺ did not convey it to the *ummah* and thus did not practise on the verse:

يٰاَيُّهَا الرَّسُوْلُ بَلِّغْ مَآ اُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَ

"O Messenger! Convey whatever has been revealed to you from your Sustainer." (al-Maa'idah: 27)

Na`oozu billah!

Is he possibly objecting to the Sahaabah ﷺ that Nabi ﷺ conveyed it to the Sahaabah ﷺ, but they did not practise on it nor did they guide the *ummah*?

Or is he trying to snatch away the mantle of prophethood for himself; that just as Nabi ﷺ explained that certain actions are part of *deen* and whoever practises upon it will gain entrance into *Jannat*, he too has the power to do the same (by introducing something new as a means of gaining entrance into *Jannat*)!

It is recorded in Ibnu Majah:

لايقبل الله لصاحب بدعة صلاة ولا صوما ولا صدقة ولا حجة

Allah Ta`ala does not accept the salaah, fast, sadaqah and hajj of a person who is involved in bid`ah.

It is mentioned in another narration that he (the innovator) comes out of the fold of *deen* just like how an arrow comes out of a body. In this technologically advanced world, it may be difficult to understand the example of an arrow. To understand the example of a bullet is easier. Shoot a buck and observe how the bullet penetrates the body! Therefore, to accept an action which is not *deen* as an injunction of *deen* is a very dangerous state of affairs.

Shaitaan's vow to mislead man

It is mentioned in a *hadeeth* that when Allah Ta`ala sent Aadam عليه السلام to the earth, he also sent *Iblees* with the collar of a curse around his neck.

وَّ اِنَّ عَلَيْكَ لَعْنَتِيْٓ اِلٰى يَوْمِ الدِّيْنِ

"Indeed My curse is upon you till the Day of Qiyaamah." (Saad: 78)

Iblees said: "O Allah, because of Aadam (عليه السلام) you banished me from *Jannat* with the collar of a curse around my neck. Now I will not allow his progeny to enter *Jannat*."

Do you understand the significance of this statement? *Shaitaan* had promised Allah Ta`ala that he will not allow the progeny of Aadam عليه السلام to enter *Jannat*. He will involve them in sin.

Allah Ta`ala then said: "Very well! You will involve them in sin and I will give them the *taufeeq* (ability) to repent and I will forgive their sins."

"In that case I will involve them in *bid`ah*," replied *Shaitaan*.

This is *Shaitaan's* objective. A person repents from such actions which he believes to be sinful. Those actions that he believes to be acts of worship, will he ever repent from them? *Bid`ah* are those actions that are understood to be *deen*, whereas they are not part of *deen*. Did you ever see anyone repenting from fulfilling the

obligations of *salaah*, *zakaat*, and *hajj*? *Taubah* is made for sins, but a person engaged in *bid`ah*, thinks that he is performing a great act of *ibaadat*. So why will he repent from it?

Consequently, our seniors have categorically declared *bid`ah* to be the most dangerous of all sins. A person commits *zina* (fornication), such a heinous sin such that the Qur'aan has stated:

وَلَا تَقْرَبُوا الزِّنٰى

"Do not come close to zina." (Bani Isra'eel: 32)

If one goes close to *zina*, it will entice him to do the action itself. When someone is committing *zina*, he no longer remains a *mu'min*. Sins are verified by two witnesses, but verification of *zina* requires four witnesses. The sin of *zina* is so serious that if the adulterer is a *muhsan* (has the qualities of a chaste person), then he will be stoned to death.

However, *bid`ah* is a more serious sin than *zina* because if a person commits *zina* knowing it to be sinful, he can be given the *taufeeq* of repenting, but when an act of *bid`ah* is committed, understanding it to be an act of reward, such a person will not even think about making *taubah* from such an action. That is why *bid`ah* is the most serious of sins. It is therefore imperative to abstain from *bid`ah*. May Allah Ta`ala save us from *bid`ah*. *Aameen*.

Discourse 20

Consideration for people's positions

نحمده ونصلي على رسوله الكريم

It is stated in a *hadeeth*:

أمرنا أن ننزل الناس منازلهم

and in another *hadeeth* the following has been recorded commanding us to comply,

نزل الناس منازلهم

and yet in a third *hadeeth*, it is stated:

لينزل الناس منازلهم.

The approximate meaning of all these *ahaadeeth* is,

"Treat people according to their status and rank."

The status of the *imam*

It is incumbent to give due consideration to the position that Allah Ta`ala has bestowed upon certain individuals. For example, a person has been appointed as the *imam* and he leads the congregational *salaah* in the *musjid*. It is obligatory upon the congregation to respect the *imam* to such an extent that even if he errs in *salaah*, it is still binding on the *muqtadees* (congregation) to follow him. For example, if in a four *rakaat fardh salaah*, the *imam* forgetfully returns to the standing posture after two *rakaats*, instead of sitting for *tashahhud*, the *muqtadees* will have to follow him in this blunder, even if they endeavour to correct him by saying, '*Subhanallah*', '*Alhamdulillah*', etc. It is essential for them to follow the *imam* even though they are aware of the mistake.

Conversely, the *imam* as well has been instructed to take cognisance of the status of the *muqtadees*. If there are feeble, elderly and weak *muqtadees* following him, then he should shorten the duration of the *salaah*. He should not recite lengthy *qiraat*. There is a special link between the *muqtadees* and the *imam*. Hence, those

muqtadees who are acquainted with the *masaa'il* of *salaah*, *tahaarat*, *qiraat* etc. should stand close to the *imam* so that they can correct him if he errs. Similarly, the *imam* will also be able to easily appoint someone to lead the *salaah* if his *wudhu* breaks. However, if an uneducated person (in *masaa'il)* stands close to the *imam*, how can he be appointed to lead the *salaah*? In fact, sometimes the *imam* errs in his *salaah* because of the incorrect actions of the *muqtadees*, for example, they did not perform their *wudhu* correctly. This is the special link between the *imam* and the *muqtadee*.

The *muazzin* also enjoys a status in Islam. الإمام ضامن و المؤذن مؤتمن – The *imam* has been entrusted with the responsibility of leading the congregation while the *muazzin* has been appointed to call out the *azaan* so that the believers perform their *salaah* timeously.

An ex-student of Deoband, who resided in a certain locality for a lengthy period of time during his studies, was appointed as the *imam* in the local *musjid*. After graduating from the *madrasah*, he left the locality and took up residence in another town. Shortly thereafter, the community received a letter from him.

"I was not a Muslim," he shockingly revealed. "Hence, whatever *salaah* was performed behind me will have to be repeated."

Naturally, the people became perturbed and came to the *madrasah* to clarify the situation. We informed them that there was no need to repeat their *salaah* because the statement of a *kaafir* confessing that he is not a Muslim is not taken into consideration.

Abu Bakr's ﷺ firm stance and his consideration for the position of Usaamah ﷺ

Towards the end of Nabi's ﷺ life, an army had been dispatched with Usaamah bin Zaid ﷺ as the *ameer* (commander). Nabi ﷺ accompanied the army for a short distance and then returned to Madinah. Soon thereafter, Nabi's ﷺ health deteriorated drastically and he passed on. Upon receiving the news of Nabi's ﷺ ill health,

the army returned to Madinah and temporarily halted their expedition.

Hadhrat Abu Bakr ﷺ was then appointed the *khaleefah* after the demise of Nabi ﷺ, and the *khaleefah* also has a high status among the masses. Some Sahaabah رضي الله عنهم began suggesting that the army should not proceed on their expedition, but Hadhrat Abu Bakr رضي الله عنه blankly refused to accept this suggestion.

They argued: "Nabi ﷺ has just passed on and there is a fear of some *fitnah* arising. People like Musailamah Kazzaab are even claiming prophethood. Therefore, the army of Usaamah should be kept back to crush any *fitnah* that may arise."

"Never," replied Hadhrat Abu Bakr رضي الله عنه, firmly. "My first duty is to dispatch the army, irrespective of what will happen. Revelation has terminated and the *deen* has been completed. أ ينقص الدين وأنا حي – How can I now tolerate a deficiency to enter the *deen* while I am still alive?"

Hadhrat Abu Bakr رضي الله عنه ignored everyone and ensured that the army was dispatched in accordance with the command of Nabi ﷺ.

Some even suggested that a senior *sahaabi* replace Usaamah رضي الله عنه, who was very young at that time. Among those who made this suggestion was Hadhrat Umar رضي الله عنه, but Hadhrat Abu Bakr رضي الله عنه remained firm and said: "I am appointing such a person as the commander of the army, whom Nabi ﷺ himself had appointed."

Hence, Usaamah رضي الله عنه was instructed to proceed with his army. He complied with the decree and announced that the army should prepare itself to depart. In that era, to prepare the army was not the same as preparing people to go out in the path of Allah Ta`ala as the *tableegh jamaats* are prepared nowadays, where generally a talk is delivered, *tashkeel* is made and names are taken. In that era, the commander in chief called out names and it was incumbent upon every individual to adhere to the command.

One of Hadhrat Abu Bakr's رضي الله عنه desires was to keep Hadhrat Umar رضي الله عنه in Madinah to assist him in the affairs of the *khilaafat*. With this in

mind, he respectfully approached Hadhrat Usaamah ﷺ and said: "You have made the announcement to the people to prepare themselves to go out in the path of Allah Ta`ala, and among them is Hadhrat Umar ﷺ. I humbly request you to release Hadhrat Umar so that he may assist me in the matters of the *khilaafat*." Hence, Hadhrat Usaamah ﷺ permitted Hadhrat Umar ﷺ to remain behind.

At this juncture, let us reflect upon this incident. It is mentioned in a *hadeeth* that if the sum total of everyone's *imaan* was placed on one pan of the scale and Hadhrat Abu Bakr's ﷺ *imaan* was placed on the other, the *imaan* of Hadhrat Abu Bakr ﷺ will outweigh the *imaan* of the entire *ummah*. The highest-ranking person after the *Ambiyaa* عليهم السلام is Hadhrat Abu Bakr ﷺ. Abu Bakr ﷺ was senior to Hadhrat Usaamah ﷺ in every possible manner; in age, knowledge, experience, intelligence, and Hadhrat Abu Bakr ﷺ was also the designated *khaleefah*.

If he desired, he could have instructed Hadhrat Umar ﷺ to remain behind or he could have summoned Hadhrat Usaamah ﷺ to his presence and informed him of his decree, but HadhratAbu Bakr ﷺ did not do so. He respectfully approached Hadhrat Usaamah ﷺ, taking cognisance of his position, and personally requested him to release Hadhrat Umar ﷺ. Allah Ta`ala thereafter bestowed such blessings on Hadhrat Abu Bakr ﷺ that the *munaafiqeen*, the *mushrikeen* and all those who opposed him were thrown into a state of bewilderment. They had assumed that, with the demise of Nabi ﷺ, Islam will be weakened and the power of Islam will be terminated.

However, they were now left in no doubt regarding the fact that the power and might of Islam was still alive and was a force to be reckoned with.

When Hadhrat Abu Bakr ﷺ was asked as to how to deal with those people who refused to pay the *zakaat*, he replied: "I shall wage war against them."

Everyone disagreed with him on this issue (because they felt that they should not be dealt with harshly). However, Hadhrat Abu Bakr

ﷺ was adamant and said: "No! I shall wage war on them even if I have to do it alone."

He then mounted his horse and set off on his own. Hadhrat Ali ﷺ caught hold of the reins of his horse and pleaded with him saying: "Sheath your sword and do not grieve us with your separation. We shall not be able to tolerate your departure. You asked us for our opinion and we, according to our understanding, gave it. We are prepared to abide by whatever decisions you make. Do not set off on your own."

These were exactly the same words that Rasulullah ﷺ had uttered on the occasion of the Battle of *Uhud*. During the battle, Hadhrat Abu Bakr ﷺ searched for Nabi ﷺ in the confusion that reigned and when he eventually found Nabi ﷺ, he was overcome with grief at witnessing the fact that Nabi ﷺ was injured while he was left unharmed and unscathed. He immediately unsheathed his sword and desired to fling himself into the thick of the battle, when Nabi ﷺ said:

شم سيفك ولا تفجعنا بنفسك

Sheath your sword and do not grieve us with your separation.

Hosts honouring their guests and guests appreciating the host's services

This gathering that has taken place (in Dabhel Madrasah) is for the sole purpose of observing *i`tikaaf* for the month of Ramadhaan. Hence, I wish to mention a few points for us to ponder over. We have one party of individuals who are the hosts. Among them are some individuals who are spending their personal wealth while others are rendering physical services. This group should be grateful to Allah Ta`ala that He has used them for the *khidmat* of His *deen*. Their wealth and efforts are being utilised upon individuals who are engrossed in *salaah*, fasting, recitation of the Holy Qur'aan and making *zikr*. They have sacrificed the comforts of their homes to

spend their time in the *musjid*. Allah Ta`ala alone knows through whose *zikr* or *du`aa* we may gain salvation.

Yahya Barmaky رحمة الله عليه spent his wealth on Sufyaan Thauri رحمة الله عليه and in return, Sufyaan Thauri رحمة الله عليه used to make *du`aa* for him while in *sajdah*. After Yahya's رحمة الله عليه demise, someone had seen him in his dream and enquired, "How did it fare with you?"

"Through the blessings of Sufyaan's *du`aas*, Allah Ta`ala forgave all my sins and showered me with His mercy."

Sufyaan رحمة الله عليه use to make the following *du`aa*: "O Allah Ta`ala! Yahya has looked after me in this world. You look after him in the *aakhirah*."

Thus, those who are spending their wealth on the guests by feeding them, serving them, washing their utensils, etc., are providing a very great service to people who are perpetually engaged in *ibaadat*. What an excellent avenue they have chosen to spend their wealth! Allah Ta`ala forbid, if this wealth was spent on sinful actions like consuming alcohol, frequenting the cinemas and gambling, what a great misfortune that would have been indeed! Allah Ta`ala has bestowed upon them the *taufeeq* to utilise their wealth and efforts in the right avenue. They must show concern for the comfort of their guests. One of the greatest desires of the friends of Allah Ta`ala was that their guests should experience no difficulties or hardships at all. They strived untiringly to please their guests and fulfil whatever needs they had.

Salman Farsi رضي الله عنه and his guest

Once, while Hadhrat Salman Farsi رضي الله عنه was having his meals, a very dear and close friend came to visit him. Having an informal relationship with Hadhrat Salman Farsi رضي الله عنه, he sat down to eat with him. Hadhrat Salman رضي الله عنه was eating dry bread with salt and the visitor commented: "Had there only been some *sa`tar* (a spicy

vegetable leaf) to eat with this food, this meal would have then been more enjoyable."

Hadhrat Salman ؓ immediately excused himself and went to the bazaar to purchase it and thereafter returned to join his guest. They completed their meals, relishing it, and the friend said: "All praise be to Allah Ta`ala Who has satiated us with whatever was present."

"Had you been satisfied with whatever was present before you," pointed out Hadhrat Salman ؓ, "then I would not have had to pawn my jug that I use to make *wudhu*."

The friend desired to eat *sa`tar*, but Hadhrat Salman ؓ did not possess sufficient wealth to buy it. Hence, he pawned his jug to buy the *sa`tar*. This was the level of consideration that they had for their guests.

Thus, those who are sacrificing their wealth and services should not become grieved or disheartened in any way, but they should express their gratitude to Allah Ta`ala that He has given them the *taufeeq* to render this great service. Preparing the meals for *sehri* and *iftaar* is not an insignificant action. The hosts will also share in the good deeds performed by the guests who partake of these meals and acquire the strength to make *ibaadat*.

The second point relates to the guests. They should have this mindset that: "We have left our homes and have come here to engage in the *ibaadat* of Allah Ta`ala. We ought to be grateful to Allah Ta`ala because He has ensured that our desires and needs are being fulfilled. We do not have to light any fires, bake bread, cook food or purchase any items from the market to prepare our meals. Allah Ta`ala has made the necessary arrangements for our meals. The hosts are spending of their own wealth for our well-being. This is indeed a great favour on their behalf upon us. Our hosts are complete strangers to us, but Allah Ta`ala has imbued their hearts with this desire to entertain us. Hence, if we undergo some difficulty or things go against our desires, we must exercise patience and bear in mind that our hosts are entertaining a large and not a small

gathering. They are, however, striving to make sure that we enjoy the freedom to engross ourselves in the *ibaadat* of Allah Ta`ala."

Therefore, this should be our primary objective and concern, to be engrossed in *ibaadat*.

In Saharanpur, a guest came to visit Moulana Talha Sahib. When Moulana presented some food to him, he said: "This food does not agree with my temperament. It causes my nose to run."

"I have presented before you whatever is in the house," revealed Moulana. "Besides this, I have nothing else to offer you."

Shaikh-ul-Hadeeth رحمة الله عليه and the villager

On one occasion, Shaikh-ul-Hadeeth رحمة الله عليه completed the teaching of a certain *kitaab* and a large gathering had attended the programme. When the meals were served, a villager, who also attended the function, remarked: "The proper arrangements have not been made for this meal."

Shaikh-ul-Hadeeth Moulana Muhammad Zakariyya رحمة الله عليه called for him and summarily rebuked him. "Did you get a written invitation to partake of this meal? Did a messenger come to invite you? Do you make elaborate arrangements for meals in your own house?"

Anyhow, Shaikh-ul-Hadeeth رحمة الله عليه saw to it that the villager was properly fed before he departed. Guests should not find faults with the arrangements made by the host.

Once, Qari Tayyib Sahib رحمة الله عليه was invited to the Darul-Iftaa in Deoband. Upon his arrival, I remained sitting, as I was unaware of his presence. Qari Sahib, who was the principal at that time, sat beside the desk in front of me in *tashahhud* position. When I became aware of his presence, I immediately stood up to greet him.

"Remain sitting as you were," Qari Sahib said softly.

"Hadhrat!" I exclaimed. "You are a guest. You have not come here to seek a *fatwa*. Hence, you are obligated to sit wherever the host seats you. Therefore, please be seated on the padded mat near the cushion, and if Hadhrat ever comes seeking a *fatwa*, then you may sit by the desk." Qari Sahib dutifully went and sat on the padded mat.

Complying to the arrangements of the host

The guest should always be mindful of the arrangements made by the host. He must not point out the faults or take any objection to the arrangements made by the host. This is an extremely inappropriate action. If the food is not prepared according to one's desire, then we should not point this out to the host and insist that it be prepared in a certain way. Once, Hadhrat Shaikh رحمة الله عليه reproached me when the meals were being served. I had sat down to eat at the 'public' *dastarkhaan*. Hadhrat Shaikh رحمة الله عليه summoned me and said: "When we have made special arrangements for you, why are you sitting with the general public?"

It is recorded in *Mirqaa*t, the commentary of *Mishkaat*, that Abdullah bin Umar ﷺ entertained guests; various people were seated at different *dastarkhaans* and they were served with different meals as well.

Thus, no guest has any right to question the host regarding the arrangements that he has made. We cannot say: "Why did you feed those guests with special delicacies and feed us with the inferior quality food?"

Also, the guests do not have the right to offer the special food prepared for them to anyone else. They should either eat it or have it returned.

Once, in Saharanpur, a guest offered his tea to someone else. Hadhrat Shaikh rebuked him saying: "You have not prepared the tea. You are not the owner of it. What gives you the right to offer the tea to someone else? If you desire, drink it! Otherwise, return it."

In any case, it is incorrect for the guest to assume control of the affairs of the host.

Returning to our discussion, we should abstain from indulging in futile talks. Numerous complaints are received that people are disturbed while engaged in *ibaadat* by those babbling away; or a person's sleep being disturbed through loud recitation of the Qur'aan.

Moulana Ilyaas رحمة الله عليه used to say: "The greatest actions become worthless in the sight of Allah Ta`ala by causing a small inconvenience to others."

And brothers! Please remember! If anyone is undergoing severe inconveniences, please come and report it to us. We shall assist you to the best of our ability and, if this is insufficient for you, then do accept our apology.

Therefore, let our stay here be one with harmony, kindness and friendship; and let us try sincerely not to inconvenience anyone during our stay. May Allah Ta`ala grant us *taufeeq*. *Aameen*.

Discourse 21

Lessons Gained from the Incidents of Our Akaabir

نحمده و نصلي على رسوله الكريم ، أما بعد :

I had the following conversation with an educated person:

"What knowledge do I really possess?" he lamentably asked.

"You have studied at an institution," I commented. "Did you fulfil the rights of the knowledge that you have acquired?"

"I have not really studied," he declared.

"Very well," I realised that the situation required further clarification. "If two lists were to be drawn up of the ignorant and the knowledgeable and your name was included among the ignorant, will you accept that? This statement 'I do not have any knowledge' is a deception. If however your condition is truly as you profess, then the scenario would be completely different."

An *aalim* while delivering a lecture claimed: "Words of wisdom must be accepted regardless of its source. Listen, someone asked Bernard Shaw, 'What is the best thing?'

'Islam,' was his response.

'What is the worst thing?' asked the questioner, puzzled.

'A Muslim,' replied Bernard Shaw firmly.

How true is his statement?"

I subsequently commented on this statement: "Bernard Shaw's reply to the first question was bribery. If he had not bribed your intellect, you would not have accepted the second statement. You may have even been prepared to kill him for classing Muslims as the worst of humanity. Bribery assumes many forms, and the form of the bribery of one's intellect is subtle and treacherous. If he believed Islam to be 'the best thing', then why did he not accept Islam?"

The point to note is the reaction of an individual when he is addressed with the 'title' that he has conferred upon himself. He may refer to himself as '*this lowly servant*' or write this name in his correspondence. But when someone else refers to him as *'a low*

servant', he begins to frown. This indicates that he does not really consider himself to be as such.

Hadhrat Moulana Thanwi رحمة الله عليه correcting the *nawaab*

A *nawaab* (a very wealthy person) wrote a letter to Hadhrat Moulana Thanwi رحمة الله عليه seeking permission to spend a few days at the *khanqah*. "I intend coming to stay in the *khanqah* for a few days. I will not bring any attendants along and I shall personally do all my work and I will also straighten everyone's shoes."

Moulana understood the underlying intentions of the *nawaab*.

"You desire to assert your authority here as well," chided Hadhrat Moulana. "You have already assigned certain responsibilities upon yourself. Your ego has not left you! For your daily needs, bring along an attendant and come with this intention that whatever work is assigned to me, I will do it. If you are told to straighten shoes, you will do that. If you are instructed to act as a *nawaab*, you will comply as well. Whatever instruction is given, you must be prepared to carry it out."

The greatest accomplishment is to abandon our whims and ego, otherwise, no progress can be achieved and one remains in a state of anxiety. The *nawaab sahib* bestowed this duty of straightening shoes upon himself. However, if he had arrived at the *khanqah* and Hadhrat Moulana had instructed him to do that, he would not have been prepared to carry it out. When his attendant straightens his shoes, how is it possible for him to straighten the shoes of others?

The natural disposition of the humble servants of Allah Ta`ala is totally different.

Humility of Hadhrat Moulana Gangohi’s رحمة الله عليه daughter

The daughter of Hadhrat Moulana Gangohi رحمة الله عليه was quite old when I was young. I looked upon her as my own grandmother. I frequently visited her during my childhood. However, when I reached adulthood, she began observing *purdah* from me. Once, when I visited her, she was sitting in the middle of the courtyard behind a curtain suspended with a rope. She then said, “O my son, I am going to observe *purdah* from you,” and wrapped herself with a sheet as well.

“I had seen you in a dream, teaching a *du`aa* to me,” I disclosed.

“I do not know which pious servant of Allah Ta`ala had come in your dream and taught you a *du`aa*,” she humbly replied.

“Ok,” I said, “in this wakeful state, please inform me of that particular *du`aa*.”

“I am a non entity. How can I inform you of the *du`aa*? Since you have the treasure of *hadeeth* with you, perhaps you can inform me of it.”

The manner in which she said, “I am a non entity,” sent a shiver down my spine.

Humility of Hadhrat Moulana Raipuri رحمة الله عليه

Hadhrat Moulana Abdul Qadir Raipuri رحمة الله عليه once related: “I had once visited Madinah Munawwarah. At that time, Hadhrat Moulana Khaleel Ahmad Saharanpuri رحمة الله عليه was residing in Madinah. I happened to see Moulana on the road, but I felt very much ashamed to meet Hadhrat Moulana Khaleel Ahmad, for I am an impure soul.”

This statement reduced the entire gathering to tears. Our *Akaabir* meant what they said. Their words were not empty statements devoid of any feeling. Hadhrat Raipuri then continued: “Hadhrat

Saharanpuri رحمة الله عليه received me with great joy and compassion. He took me to the *Rowdhat-ul-Jannat*, where I performed *salaah* and, thereafter, he took me to the *Rowdha-e-Mubaarak* to make *salaam* to Nabi ﷺ. He treated me with extreme compassion."

Hadhrat Moulana Gangohi's رحمة الله عليه expertise in *Deeni* knowledge

Hadhrat Raipuri رحمة الله عليه once quoted an incident narrated by Ameer Shah Khan Sahib: "Moulana Gangohi رحمة الله عليه had seen himself in a dream standing on the *mimbar* of Musjid-un-Nabawi. Nabi ﷺ asked Moulana Gangohi one hundred *masaa'il* and Moulana answered them according to the *Hanafi Mazhab*. Nabi ﷺ was extremely pleased with his answers and permitted him to issue *fatwas*."

Hadhrat Moulana Gangohi رحمة الله عليه once passed a *fatwa* declaring that a certain type of crow was permissible to eat. This crow which lived within the precincts of the town, fed on grains and dirt, similar to chickens, but the people considered it to be like carrion. Hence, Hadhrat Moulana declared that it was permissible to eat, and those who ate it with the intention of correcting the understanding of people, will be rewarded for it. This caused a great uproar and, in many places, people opposed him and, even up to today, people still oppose him in this *mas'alah*.

At that time there was a senior *buzurg*, who quipped, "Today crows are declared as *halaal*. Tomorrow, the kite[1] will become *halaal*."

On uttering this statement, his spiritual link with Allah Ta`ala was severed and the spiritual light present in his heart was extinguished. He became extremely perturbed and spent many hours engrossed in *muraaqabah* (deep meditation) and *zikr* to ascertain the cause of his condition, but it was to no avail.

[1] Kite: a soaring bird of prey.

He enlisted the help of another *buzurg* who, after making *muraaqabah*, informed him that he was disrespectful to some *buzurg*. He contemplated on this issue and remembered the statement he made about Hadhrat Moulana Gangohi رحمة الله عليه. He immediately set off on foot to Gangoh, to beg the forgiveness of Hadhrat Moulana Gangohi.

En-route to Gangoh, he spent the night at a *musjid* in Saharanpur. During the night, he had seen Hadhrat Moulana Gangohi in a dream telling him: "I have forgiven you."

When he awoke, the spiritual effulgence had returned and his special contact with Allah Ta`ala was restored. He set off for his hometown and did not proceed to Gangoh, as his objective was achieved.

There was also another very senior *buzurg* from Ambala, by the name of Saai Tawakkul Shah رحمة الله عليه who was unlettered. Someone had questioned him about the *fatwa* concerning the crow.

"You are asking me about Moulana Gangohi," he asked, enraged. "I see him sitting in the position of *iftaa* (issuing verdicts) in the presence of Nabi ﷺ."

Hadhrat Moulana Abdurraheem Raipuri's رحمة الله عليه first *shaikh* was a *buzurg* whose name was also Abdurraheem. He was commonly referred to as Mia Sahib and he was also unlettered. His *takyah kalaam* (word or phrase that is constantly and involuntarily uttered by a person) was میرا چاند - *'mera chand'*, which literally means *'my moon'*. Effectively, this meant *'my beloved'*. He used to perceive the spiritual conditions of his *mureeds* through *kashf* (vision of the unseen), and he would write a letter to his *mureed* saying, "My beloved, refrain from this action and save yourself from it."

A *mureed* once asked him the meaning of the *aayat*,

وَ تَكُوْنُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوْشِ

He replied that he was not an educated person, but in his opinion it means that the huge mountains will become like carded wool on the Day of Resurrection.

"However, if you want to know the proper meaning of the *aayat*," he added, "then go and ask Moulana Gangohi."

"Will Moulana Gangohi know the answer?" queried the *mureed*.

"Definitely! His pen sees the *`Arsh* and then writes down the answer. Go and ask him."

Hadhrat Moulana Gangohi رحمة الله عليه and Hadhrat Moulana Fadhl-ur-Rahman Ganj Muradabadi رحمة الله عليه

A *mureed* of Hadhrat Moulana Fadhl-ur-Rahman Ganj Muradabadi رحمة الله عليه sought permission to visit Hadhrat Moulana Gangohi رحمة الله عليه.

"Moulana is a very righteous person. You may go and visit him and convey my *salaams* to him," replied Moulana. For Moulana Fadhl-ur-Rahman to praise Moulana Gangohi in this manner was a great tribute indeed.

The *mureed* spent a few days and, on his return, Hadhrat Moulana Gangohi رحمة الله عليه told him: "Convey my *salaams* to Moulana, together with two messages. The first is that Moulana should adopt the character of Rasulullah ﷺ." This was in reference to the fact that Moulana Fadhl-ur-Rahman was very severe in his dealings with those who frequented his company.

"The second," explained Moulana, "is that he should control himself," since Moulana repeatedly revealed his *kashf*.

When the *mureed* conveyed the first message, Moulana asked exasperatingly: "Does anyone come to me seeking the knowledge of *deen*? Those who frequent my company, do so for worldly motives. One individual desires to have children, another requires a *ta`weez*

to win a court case; various kinds of people come to me with their different worldly needs. What else can I do but become angry with them? He sits in Gangoh and advises me to adopt the character of Nabi ﷺ!"

When the *mureed* conveyed the second message, Moulana sighed heavily and uttered: "I do not have his capability. He drinks and digests spiritual oceans upon spiritual oceans, yet he does not even give the slightest hint of it."

Moulana Fadhl-ur-Rahman رحمة الله عليه was senior in age to Moulana Gangohi رحمة الله عليه and was a student of Shah Abdul Aziz Muhaddith Dehlawi رحمة الله عليه.

As far as I know, neither did Saai Tawakkul Sahib, nor Mia Abdurraheem Sahib or Moulana Fadhl-ur-Rahman Ganj Muradabadi رحمة الله عليهم ever meet or correspond with Moulana Gangohi رحمة الله عليه. However, they all belonged to one fraternity. Hence, they recognised the lofty positions of each other.

Hadhrat Moulana Gangohi's رحمة الله عليه link with his *shaikh* and Nabi ﷺ

It is narrated in *Tazkirat-ur-Rasheed*, that once Ameer Shah Khan Sahib came to Gangoh. He was *bay`at* to Hadhrat Moulana Nanotwi رحمة الله عليه and possessed a remarkable memory. He would narrate incidents of Shah Waliyyullah's رحمة الله عليه family in the style of a *muhaddith*: "So and so said this and so and so said that," etc. He would point out the minor differences narrated by the different individuals.

He narrated the following episode to Moulana Gangohi: "I was sitting in a *musjid* in *Hijaaz* when another person entered the *musjid* and sat next to a *buzurg*. The *buzurg* told him: 'I see the picture of a girl in your heart.' This person became ashamed and lowered his head. The *buzurg* then outlined the features of this girl.

"The person then said: 'In my youth, I was infatuated with this girl and whenever I experienced any anxiety by not being able to see her, I would close my eyes and visualise her in my mind. Even now, when I become restless, I close my eyes and think about her.'"

Hadhrat Moulana Gangohi رحمة الله عليه did not comment on this incident. Ameer Shah Khan Sahib repeated the incident on another occasion. Hadhrat Moulana Gangohi again declined to comment. When he visited Gangoh on a third occasion and narrated the same incident, Hadhrat Moulana asked: "Ameer Shah, is your memory weakening? You have related this incident to me several times."

"No, Hadhrat, my memory has not deteriorated. The first time I related the story, it was on this day, at this time and this date and similarly, on the second occasion, these are the details. The reason for narrating it on several occasions is that I desire to hear a comment from you regarding this incident." Ameer Shah accounted for each meeting in great detail.

"In order for that person to visualise that girl, he had to close his eyes," commented Moulana. "My association with Haji Imdaadullah Sahib رحمة الله عليه was such that for a number of years, I did not perform any action without making *mashwarah* with him, even though he was residing in Makkah Mukarramah. Thereafter, this was my relationship with Rasulullah ﷺ. I did not perform any action, no matter how insignificant, without making *mashwarah* with Nabi ﷺ."

Hadhrat Shaikh Moulana Muhammad Zakariyya's رحمة الله عليه close link with Nabi ﷺ

After Hadhrat Shaikh-ul-Hadeeth رحمة الله عليه had returned from England, he asked me: "Muftijee, tell me. What was the benefit in going to England?"

"Should I inform you?" I enquired. "Should I inform you?"

Hadhrat focused his attention towards me. "Yes! I am instructing you to do so."

"Why are you questioning me? Question that person who had instructed you to go there. Ask him what benefit was gained in going there."

Tears flowed from Hadhrat Shaikh's رحمة الله عليه eyes. "The fact of the matter is that Nabi ﷺ had instructed me on several occasions to go to England and he assured me that he will also accompany me."

One day in London, Moulana Abdurraheem Motala (رحمة الله عليه) approached me looking extremely perturbed. "Someone had seen a dream in which Hadhrat Shaikh had passed away and we were in a dilemma because we did not know where to bury him," he said.

"There is nothing to be concerned about," I reassured him. "The inference to Hadhrat Shaikh passing away means that Hadhrat has left Madinah and arrived in England. As for the second part, this means that although he is in your midst, there is none from among you who truly understands the teachings of Hadhrat Shaikh."

"*Ya Allah*! That dream really had us worried." Moulana clasped his hands in obvious relief.

Someone had dreamt that Nabi ﷺ came to the *khanqah*, observed the activities conducted during the day and endorsed them. Another person had dreamt that there were three graves in London assigned to Haji Sahib, Moulana Gangohi and Moulana Saharanpuri رحمة الله عليهم respectively. Bees were emerging from these graves and were flying all around. I interpreted the dream and said that it was a good sign. It meant that the benefit of these three *buzurgs* was spreading in England.

Once, a person had seen four tents in his dream. The first belonged to Nabi ﷺ, the second to Hadhrat Moosa عليه السلام, the third to Hadhrat Dawood عليه السلام and the fourth to Hadhrat `Isa عليه السلام. The four *Ambiyaa* emerged from their respective tents, had a discussion – the one seeing the dream could not hear this discussion – and returned to their tents.

"Yes," I explained. "The Jews and Christians take the names of these three *Ambiyaa*, but all three of them desire that their *ummats* work with Nabi ﷺ because they are the assistants of Nabi ﷺ."

Coincidently, a senior priest in England had published an article stating that Islam posed a serious threat to Europe, for it had not reached the shores of Europe through the sword, but in this manner; through the efforts of the *auliyaa-allah* (pious friends of Allah), Islam had excelled in Europe.

Returning to my conversation with Hadhrat Shaikh رحمة الله عليه, he sighed and revealed: "The people of Calcutta have extended an invitation to me to spend some time there. I excused myself, using my ill health and weakness as a reason for not accepting their invitation. However, they insist that I come there, as I do not find any difficulty in travelling between Makkah and Madinah. I responded that there was no comparison between the Haramain and Calcutta. But now, since I have visited England, what answer can I give them?"

"Hadhrat, I have already given the answer," I remarked.

"What answer did you give?"

I then answered him in Persian poetry:

ضعف پیری کثرت امراض کردش مضمحل لیک بہر محنت دیں ہمتے دارد جواں

Weakness and sickness has exhausted Hadhrat, but his zeal for the effort of deen is never drained.

مکہ، طیبہ، پاک، افریقہ رسیدہ فیض او ساخت مرکز زامبیا، رنگون، لندن، انڈماں

His benefit has reached Makkah Mukarramah, Madinah Tayyibah, Pakistan and South Africa. He has established centres of deen in Zambia, Rangoon, London and Andaman.

کرد اوقات عزیزش بر اشارات منقسم گاہ در طیبہ آید گاہ در ہندوستاں

He distributes his valuable time in accordance to the command of Nabi ﷺ. Sometimes he goes to Madinah and sometimes to India,

بے اجازت نقل و حرکت وصل و ہجرت ہیچ نیست شد فنا قصد ش بقصد سید پیغمبراں

but he does not go to any place without the permission of Nabi ﷺ. He has sacrificed his desires for the pleasure of Nabi ﷺ.

خانقاہ ومدرسہ قائم نمودہ جابجا تربیت کردہ فرستد کارواں در کارواں

He has established madrasahs and khanqahs in many places and he has educated and trained many ulama and mashaayikh to run these madrasahs and khanqahs.

"I have never visited any place without seeking the consent of Nabi ﷺ," disclosed Hadhrat. "I went to Madinah Tayyibah with his permission and I have come here with his permission."

Discourse 22

Anecdotes of the *Islaah* and Training of our Akaabir

نحمده و نصلي على رسوله الكريم

Incidents concerning Hadhrat Moulana Rasheed Ahmad Gangohi رحمة الله عليه

Humility of Hadhrat Moulana Gangohi رحمة الله عليه

Moulana Fakhr-ul-Hasan Gangohi رحمة الله عليه, a bright and intelligent student, was sitting in the Bukhaari lesson (of Hadhrat Moulana Rasheed Ahmad Gangohi رحمة الله عليه) when the following *hadeeth* was discussed:

لا تفضلوني على يونس ابن متى

Do not consider me to be superior to Yunus ﷵ.

The students asked why they should not consider Nabi ﷺ to be superior, since superiority among the *Ambiyaa* عليهم السلام is established in the Qur'aan:

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلٰى بَعْضٍ

"These are the messengers. We have blessed some with a higher rank than others," (al-Baqarah: 253)

and Nabi ﷺ is the most superior of all the *Ambiyaa* عليهم السلام.

"This is a true sign of superiority. The one who is truly superior considers himself to be inferior to others," explained Hadhrat Moulana Gangohi رحمة الله عليه.

The students, however, refused to accept this explanation and lodged one objection after another. Moulana then presented an example. "Do you regard me to be a truthful person or a liar?" he queried.

"A truthful person," they vehemently declared.

"So, if I take an oath and state something, will you believe me?"

"Most certainly, we will believe you. You are not prone to lying," replied the students.

"Now tell me, am I spiritually superior to you or not?" The students were mystified at Moulana's question.

"Of course you are," they cried out in unison.

"I believe," continued Moulana, "that each one of you is a thousand times more superior to me."

Moulana uttered these words with such sincerity that the entire gathering was reduced to tears.

Moulana Thanwi رحمة الله عليه comments on this incident and says: "Moulana 'slaughtered' the entire gathering and left them speechless."

The next day when Moulana arrived for the lessons, he asked: "Did everyone understand yesterday's lesson?"

"We have understood it very well," remarked the students.

The *nawaab* at the *khanqah*

Hadhrat Moulana Gangohi رحمة الله عليه had a very unique method of making people's *islaah*. Once, a *nawaab* came to spend a few days at the *khanqah* of Moulana Gangohi رحمة الله عليه. Moulana Yahya رحمة الله عليه, the father of Shaikh-ul-Hadeeth رحمة الله عليه, was in charge of overseeing to the needs of the guests. Moulana arranged for the *nawaab's* quarters to be segregated from the other guests and he also arranged for a very expensive and exquisite carpet to be sent to the *nawaab's* room. It was actually taken from Moulana Gangohi's room.

Moulana Gangohi رحمة الله عليه was not in the least bit concerned as to what type of material he was sitting on; whether it was a straw mat, a soft carpet, a mat made from palm leaves, etc. He did not feel belittled or ashamed to sit on a grass mat nor did he consider himself to be superior by sitting on an expensive carpet. When he entered his room and sat down, – Moulana had lost his sight at that time – he realised that one carpet was missing.

"Where is the one carpet?" he enquired. Nobody answered him.

"Molwi Sahib!" Moulana directed his question to Moulana Yahya. "Where is the missing carpet?"

"I had the carpet sent to the *nawaab's* room."

"I see," exclaimed Moulana. "The *nawaab* must have had a shortage of carpets in his home and that is why he has come to the *khanqah*. He desires to sit on a carpet!" This statement of Moulana deflated half the ego of the *nawaab*.

The time for meals had arrived and the *nawaab* was sitting near Moulana Gangohi رحمة الله عليه. Shaikh-ul-Hind رحمة الله عليه was also present. Shaikh-ul-Hind began to slowly slip away and Moulana Gangohi sensed it.

"Molwi Mahmood, if the *nawaab* does not like sitting in the gathering of poor students, he should sit elsewhere. We cannot tolerate your separation. We will live together and die together."

This statement brought to the *nawaab's* attention the position that poor students enjoyed in the eyes of Moulana Gangohi رحمة الله عليه and his position in Moulana's sight. I sometimes wonder how ecstatic Shaikh-ul-Hind رحمة الله عليه must have felt at this statement of Moulana Gangohi رحمة الله عليه.

"I get the taste of unboiled water"

Moulana Habeeb-ur-Rahman Deobandi رحمة الله عليه used to serve tea to Moulana Gangohi at the time of *Tahajjud*. He made excellent tea and he desired that Moulana Gangohi should comment on the preparation of the tea. "Hadhrat how is the tea?" he would ask.

"I get the taste of unboiled water." (The taste of water left in the cup after rinsing it.) Moulana's taste buds were very refined.

This perplexed him. Hence, the next day, he took extra precaution in making the tea. He wiped the cup and then warmed it on a stove. Thereafter, he poured in the tea and served it to Moulana. Once again he asked, "Hadhrat, how is the tea?"

"Today, I do not get the taste of unboiled water," disclosed Moulana.

The wish of Moulana Habeeb-ur-Rahman

Those who frequented the company of Moulana Gangohi رحمة الله عليه always requested Moulana to make special *du`aas* for them, except Moulana Habeeb-ur-Rahman رحمة الله عليه.

"You do not ask for anything?" Moulana Gangohi asked him affectionately.

"Hadhrat, what can I say?" sighed Moulana Habeeb-ur-Rahman. "My only desire is that I have the opportunity of making Hadhrat's *khidmat* in the hereafter, just as I am blessed to make your *khidmat* in this world."

"Most certainly! Insha-Allah, most certainly," assured Moulana Gangohi رحمة الله عليه.

My father, who was present in this *majlis*, said that Moulana Habeeb-ur-Rahman thereafter sighed, groaned and left the gathering.

Moulana Gangohi commented: "He did not have the capacity to bear the *nisbat*, that is why he left the *majlis*."

Incidents concerning Hadhrat Moulana Khaleel Ahmad Saharanpuri رحمة الله عليه

"Most certainly you can teach Bukhaari Shareef better than me"

My *ustaad* narrated an incident of Moulana Khaleel Ahmad Saharanpuri رحمة الله عليه and his childhood companion, who was also his relative. After completing the *aalim* course, this person pursued a career in the government department. He once visited Saharanpur and stayed there for a short while. He approached Moulana Khaleel

Ahmad and suggested, "I am staying here for a short while. Why don't you give me a few *kitaabs* to teach?"

Moulana pondered for a while and gave him a few elementary *kitaabs* to teach.

"Why are you giving me these basic *kitaabs*," he protested. "Allow me to teach the more senior *kitaabs* like Bukhaari Shareef. I will do a better job than you."

"Most certainly you can teach Bukhaari Shareef better than me. Where do I have the capability to teach Bukhaari Shareef? I did not give you these elementary *kitaabs* to teach because you are incapable of teaching Bukhaari Shareef. *Astaghfirullah*! Such a thought had not even crossed my mind! The reason is that the calibre of the present students is not like that of the past. The students of the past respected their *ustaads* but, today, that condition no longer exists. I fear that you will be greatly distressed by teaching Bukhaari Shareef because the students will pose irrelevant and unrelated questions to you, seeing that you are a new teacher. As for myself, the students make due consideration for me because I have been with them for a number of years."

The person narrating this story coincidently was studying Bukhaari Shareef that year.

"Why did you not let him teach Bukhaari Shareef?" the student frowned. "In his vanity, he feels that he can teach Bukhaari Shareef better than you. I take an oath by Allah Ta`ala that we would have posed such questions to him that he would have remembered the day his mother had given birth to him!"

"Make *taubah* and exercise caution in your speech," rebuked Moulana. "Allah Ta`ala dislikes pride and vanity. Reflect on what you have done."

The caution of Moulana Saharanpuri رحمة الله عليه

Haji Mushtaaq Sahib رحمة الله عليه, a resident of Ali Aabaad, was the *peerbhai* (aligned to the same *shaikh*) of Moulana Abdush-Shakoor

Lucknowi رحمة الله عليه and the *khaleefah* of Moulana Abu Ahmad Bhopali رحمة الله عليه, related that once he was the guest of Moulana Khaleel Ahmad Saharanpuri رحمة الله عليه. When he was about to depart, he went to bid farewell to Moulana Saharanpuri, who was busy teaching Bukhaari Shareef.

"Hadhrat," he respectfully said, "I wish to make *mashwarah* (consult) with you."

Moulana left his seat and moved to another place. After the *mashwarah* had completed, Haji Sahib asked: "Hadhrat, what was the need to stand up and come here? We could have spoken at the very place you were seated."

"The *madrasah* has provided us this carpet to sit and conduct lessons and not to make *mashwarah* with friends. How can it be used for personal benefit?" explained Moulana.

Not accepting the gift of an indebted person

A person in Gangoh related his personal incident: "I was *bay`at* to Moulana Gangohi رحمة الله عليه and I was working at the court in Saharanpur. Due to some unforeseen circumstances, I was dismissed from my post. Being a relative of Moulana Khaleel Ahmad رحمة الله عليه, I informed Hadhrat Moulana Khaleel Ahmad of my situation and asked for advice on the matter. Moulana suggested that I take up the matter in court and insha-Allah, I will receive the unseen help of Allah Ta`ala.

"As the trial progressed, I sensed that I was losing the case. Moulana then instructed me to recite a certain name of Allah Ta`ala twenty-one times after *Zuhr Salaah*, and Allah Ta`ala would relieve me of this burden. After reciting these *wazeefahs* for a few days, I met a Hindu officer who needed assistance on a property related matter. I solved his problem and he was extremely grateful.

"If I can render any service to you, please inform me of it,' the officer offered.

"I related my problem to him.

"Do not worry,' he replied calmly. 'The judge is a close friend of mine. I will grab him by the collar and ensure that he rules in your favour. Come to the court tomorrow and the matter will be resolved.'

"When I went to the court the next day, the clerk informed me that I had been reinstated, but the court papers are still here. They have not been removed. I gave the clerk two rupees for helping me out. Just then, I happened to meet the person who I had helped out with the property case. I told him of my good outcome and the problem with court papers. He gladly took the documents and edited it in the way that I desired.

"I was overjoyed and I went to Moulana to relate to him what had transpired. Thereafter, I presented five rupees to Moulana as a gift. Moulana very happily accepted the money and said: 'I am sure that you must have incurred some debt during this trial.'

"I replied in the affirmative.

"It is the command of Allah Ta`ala and His Rasul ﷺ,' added Moulana, 'that you live frugally until your creditors have been paid out. Thereafter, spend on your wife and children and, if you have any spare cash, you may present it to me. I have accepted this gift to please you, but now I am giving it back to you from my own side.'

"Immediately, I thought to myself that perhaps the amount is small and that is why Hadhrat has rejected my gift. But no sooner had this thought crossed my mind Hadhrat advised: 'And you are not obligated to give five rupees. You can give me six, four, seven, three, any amount you wish.'

"'Hadhrat,' I sighed. 'My wife will not believe me.'

"He asked me the personal details of my wife's family and after pondering for a while, he said: 'The daughter of Muhammad Ali?' Hadhrat then asked for my address.

"'At this place in the village of Matarbaan,' I pointed out.

"Very well, I shall come personally towards the afternoon and explain the situation to her.'

"I thought to myself that where do these personalities have the time to spare on such trivial matters.

"'I will come after *Asr Salaah*,' promised Moulana.

"I went to court and on returning home after *Asr Salaah*, I discovered that Hadhrat had indeed come to my village. After enquiring the whereabouts of my family, he approached the house and knocked on the door. It was answered by one of my children. 'Tell your mother to come and stand behind this wall. I have a message to convey to her.'

"When she arrived Hadhrat said: 'Sister, I know that you are the daughter of Muhammad Ali. My name is Khaleel Ahmad and I teach in the *madrasah*. The purpose of my visit is to inform you of the glad tidings with regard to your husband's court case. He has been re-employed by the court and as a token of his appreciation he desired to present five rupees to me. However, I declined to accept the gift because it is the command of Allah Ta`ala and His Rasul ﷺ that an individual should live economically until his debts are paid off and the remaining wealth should be spent on his family. Thereafter, he may present whatever gift he desires. I hope that you do not feel grieved that I returned the gift to your husband.'

"He thereafter returned to the *madrasah*. When I learnt of the incident, I became extremely ashamed that Hadhrat had come and conveyed the message in such an informal way."

This was also the method of Moulana Gangohi رحمة الله عليه. There were no unnecessary formalities with him. Every action of his was conducted in a simple manner and from among his *khulafaa*, Moulana Khaleel Ahmad Saharanpuri رحمة الله عليه was a replica of him.

Moulana and the person who resorted to Hindu rituals

This same person also related another incident to me. On another occasion, a similar case was opened against him. People, who are

driven by their own personal motives, will do anything to achieve what they desire.

"I resorted to whatever advice anyone gave me in order to win the case," he related, "so much so that I even went to a pundit. He instructed me to feed peas to the monkeys and place the claw of a predatory bird in my turban. I followed his instructions, but the case was slipping away from me. Then I had a dream of Moulana Gangohi رحمة الله عليه. I dreamt that I had gone to Hadhrat's *khanqah*, but I did not have the courage to enter the *khanqah*. Fear had overwhelmed me. Hadhrat Gangohi was lying down and Shaikh-ul-Hind was seated beside him on a chair. When his eyes fell on me he scowled and said: 'What work does the dog of every door have with us?' He repeated this statement.

"Hadhrat Gangohi رحمة الله عليه raised his head and looked towards me. 'O *fulaan* (so and so), have you not yet repented?' he queried with love and affection.

"'Yes Hadhrat, I have repented.'

"'If he has repented, then what fault do you find in him?' Moulana directed this question to Shaikh-ul-Hind رحمة الله عليه.

"My eyes opened immediately after this incident. I was gripped with fear and I did not have the courage to go and discuss the matter with Moulana Khaleel Ahmad Saharanpuri. I enlisted the help of my friend, Hakeem Khaleel Ahmad Sahib, to accompany me to Moulana. When we arrived at the *madrasah*, Hadhrat Moulana Khaleel Ahmad Sahib was proceeding to teach his lessons. Hakeem Sahib caught hold of his hand and said: 'Hadhrat, this person wishes to discuss an important issue.' Hadhrat sat down and I related the entire episode to him.

"'Make sure that when you go home to Gangoh, you visit the grave of Moulana Gangohi رحمة الله عليه before going to your family,' Moulana instructed. 'Make *muraaqabah* (meditate) and whatever condition overcomes you, inform me of it.'

"I met my brother who had just returned from a journey and narrated the entire episode to him. I then hired an ox-cart to travel to Gangoh. My brother then took me along a forest pathway and said, 'Take this route to Gangoh.'

"I reached the graveyard at *Asr* time, but the sky was absolutely pitch dark, as if the night had already set in. I proceeded to the fence on the western side, but the darkness seemed more intense. I lost all courage to enter the graveyard and returned home and informed my brother of what had transpired.

"He was annoyed and said: 'You have erred. You should have entered the graveyard no matter what fear had overtaken you. Nevertheless, since the night has already set in, I suggest that you perform your *Fajr Salaah* near the graveyard.'

"I followed by brother's advice, but I still lacked the courage to visit Moulana Gangohi's رحمة الله عليه grave. I made *muraaqabah* in the very same *musjid* that I had performed the *Fajr Salaah*. After a short while, I experienced a great sense of tranquillity. I promptly left the *musjid* and went to Saharanpur to relate this to Moulana Khaleel Ahmad Sahib.

"Hadhrat said: 'You must renew your *bay`at*.'

"'I shall do as you say Hadhrat,' I proclaimed, feeling relieved.

"'Why was Shaikh-ul-Hind angry with me?'

"With tears in his eyes, Hadhrat replied: 'Everyone is a sinner. However, although you were *bay`at* to Moulana Gangohi رحمة الله عليه, you had sought the help of all and sundry, even a pundit! This is an insult to Moulana Gangohi رحمة الله عليه. Do not harbour any ill feelings towards Shaikh-ul-Hind. In fact, it was his favour upon you that he drew your attention towards this. As for Moulana Gangohi رحمة الله عليه, he had the quality of *nisbat-e-Muhammad* ﷺ. His heart is permeated with forgiveness and no thoughts of extracting any revenge cross his mind.'"

Incidents concerning Hadhrat Moulana Fadhl-ur-Rahman Ganj Muradabadi رحمة الله عليه

"Moulana is a very good person"

A *mureed* of Moulana Fadhl-ur-Rahman Ganj Muradabadi رحمة الله عليه requested Moulana for permission to visit Moulana Gangohi رحمة الله عليه.

"Yes, certainly. Moulana is a very good person. Convey my *salaam* to him as well." "He is a very good person," was Moulana Fadhl-ur-Rahman's choicest words of praise.

The *mureed* visited Moulana for a few days and when he was about to leave, Moulana Gangohi رحمة الله عليه said: "Convey my *salaam* to Moulana, together with two messages. Firstly, he should control himself." Moulana Fadhl-ur-Rahman رحمة الله عليه frequently revealed the *kashf* that he received.

"Secondly, Moulana must adopt the character of Rasulullah ﷺ." This was in reference to the harsh approach that Moulana had with the people that came to his *khanqah*.

Moulana Thanwi in Ganj Muradabad

Moulana Thanwi رحمة الله عليه also related an incident of his visit to Ganj Muradabad. "I reached the *khanqah* after *Maghrib Salaah*. Coincidentally, a *mureed* was being reprimanded by Moulana Fadhl-ur-Rahman رحمة الله عليه."

"Get out!" demanded Moulana.

"No, I will not go," was the surprising answer from the *mureed*.

Moulana then instructed a *khaadim* to throw this *mureed's* luggage into the street. When the *khaadim* complied, the *mureed* brought the baggage back into the *khanqah*. I thought to myself, that if this is the way how guests are treated, what is going to happen to me? I then made *salaam* to Moulana.

"Who are you?" he asked.

"A student," I barely mustered the courage to reply.

"And what is your purpose of coming here?"

"I have come to visit Hadhrat," I mumbled.

"You have come to visit!" Moulana snapped. "Has the earth not swallowed you yet? How am I going to make arrangements for your supper?"

There was no food available in the house. Thus, he sent his *khaadim* to his daughter's place to fetch some food.

"So, you are the student of Moulana Yaqoob Nanotwi." He received divine inspiration (*kashf*). I replied in the affirmative.

"He is a very good person," Moulana acknowledged.

An earthenware bowl containing *daal* and two *rotis* placed on top of the bowl was presented before Moulana Thanwi رحمة الله عليه. When Moulana Fadhl-ur-Rahman saw this, he addressed the *khaadim* and said: "You fool! Why did you not cover the food and bring it?"

"There wasn't any utensil available to cover it, Hadhrat," the *khaadim* gasped.

"And what about the grass straw basket that is kept on the upper shelf behind the door?" enquired Moulana. "Why did you not cover the meal with that?"

He then turned his attention towards me and asked what the meal consisted of.

"*Daal* and two *rotis* made of wheat," I replied.

"Enjoy it. It is a great bounty from Allah Ta`ala. The Sahaabah ﷺ did not receive this type of a meal for lengthy periods of time."

Moulana Fadhl-ur-Rahman then came closer and advised me further. I remained seated on a padded mat which he had earlier asked me to sit on, as it is the incorrect etiquette to stand and eat, and Moulana was standing.

The next morning, Moulana asked if I was going to stay for a little while longer, or whether I was departing. I replied that I was departing. He then accompanied me to my horse. I assumed that he had followed me to my conveyance because of some personal work, but I realised that he had actually come to bid me farewell. He was very compassionate towards me. I requested him to give me some *wazeefah* to read. He told me to read سبحن الله وبحمده سبحن الله العظيم – '*Subhaanallahi wa bi Hamdihi Subhaanallahil `Azheem*' together with Surah Ikhlaas 200 times daily.

Although to this day, I have been unable to complete this *wazeefah*, I am however, pleased to have received a gift from a *buzurg* of his calibre. I did not go to Ganj Muradabad for my *islaah*, but merely to visit Moulana. But *Alhamdulillah*, I did not take any offence to Moulana's treatment and my heart was not affected in any way by his rebuking. These days when people come for their *islaah*, they cannot tolerate being reprimanded even a little bit.

Moulana's degree of *kashf*

The degree of Moulana Fadhl-ur-Rahman's رحمة الله عليه *kashf* was such that when Moulana Ahmad Ali Muhaddith Saharanpuri رحمة الله عليه, who has written the marginal notes of Bukhaari Shareef, took a copy of his work to Moulana, he said: "So you think that you are a very great *muhaddith*? On this page, you have made this error and on this page you have made that error." In that one sitting, Moulana highlighted all the errors in the *kitaab*.

When Moulana Abdul Hay Lucknowi رحمة الله عليه visited Moulana Fadhl-ur-Rahman رحمة الله عليه, Moulana Fadhl-ur-Rahman asked: "So, you are a great *faqeeh*. You have written the marginal notes of *Hidaayah* (book on Hanafi *fiqh*). Now tell me, why did you perform *qasr salaah* on the way?"

Moulana Abdul Hay's journey was split into two parts. The first was from place A to place B and the second was from place B to place C and his intention was to travel only from A to B, which was not a *safr* distance. The distance from B to C was also not classified

as a *safr* distance. However, the distance from A to C was a *safr* distance and Moulana thought that the journey originated from A, and thus he performed *qasr salaah*.

When Moulana Abdul Haq Haqqaani رحمة الله عليه, the author of '*Tafseer-e-Haqqaani*', visited Moulana Fadhl-ur-Rahman رحمة الله عليه, Moulana asked him: "So, are you a great *mufassir*. And have you written the commentary of the Qur'aan? Tell me, what does the word 'اِبِل' in the *aayat*, اَفَلَا يَنْظُرُوْنَ اِلَى الْاِبِلِ كَيْفَ خُلِقَتْ mean?"

"Camel," replied Moulana.

"That is probably what you have written in your *Tafseer*!" laughed Moulana Fadhl-ur-Rahman. "Actually the word اِبِل here means a cloud. Now tell me, what is the meaning of the word 'جَمَلُ' in the *aayat*: حَتّٰى يَلِجَ الْجَمَلُ فِيْ سَمِّ الْخِيَاطِ?"

"Camel," reiterated Moulana Abdul Haqq.

Moulana chuckled. "Here, 'جَمَلُ' refers to the chain or thick rope of a ship's anchor."

Once, Mufti Azeez-ur-Rahman Deobandi رحمة الله عليه was on his way to visit Moulana Fadhl-ur-Rahman when Moulana shouted from a distance, "Go back home." For some reason, Moulana was very angry.

Mufti Azeez-ur-Rahman immediately turned around and headed back home. Moulana then received divine inspiration that this man, Mufti Azeez-ur-Rahman, was a great servant of Islam. He promptly sent his *khaadim* to go and request Mufti Sahib to return.

It is for this reason that Moulana Gangohi رحمة الله عليه conveyed the message to Moulana Fadhl-ur-Rahman رحمة الله عليه, that he should adopt the character of Rasulullah ﷺ and exercise control over his emotions. When Moulana Fadhl-ur-Rahman received the message, he became upset and said: "Do people come to me for the sake of learning *deen*?

They come only for worldly motives! Someone wants a *ta`weez* to win a court case, another person wants to have children and another wants a job, etc. If I do not reproach them, then what else can I do? He sits there in Gangoh and advises me to adopt the character of Rasulullah ﷺ."

When the *khaadim* conveyed the second message (refraining from revealing his *kashf*), Moulana sighed and said: "I do not possess his capability. He drinks and digests spiritual oceans upon spiritual oceans and does not even give the slightest hint to it."

Discourse 23

The Reality of *Nisbat* (link with Allah Ta`ala)

الحمد لله و كفى وسلام على عباده الذين اصطفى ، أما بعد :

When we take the name of Allah Ta`ala excessively, a special bond is developed with the Almighty. In turn, this bond creates a certain special feeling and effect. This is termed as *nisbat*. Literally, it means bond, contact, or relationship. Every creation has some association or link with Allah Ta`ala, but that special link is developed only through *zikr*.

Occasionally, people gather in large groups engaging in *zikr* and focusing their attention towards Allah Ta`ala, begging of His forgiveness and mercy. Allah Ta`ala rewards this gathering by showering His mercy and forgiveness upon each and every individual in that gathering.

By participating in these gatherings, an individual will acquire a form of *nisbat*. This *nisbat* is a result of the environment of *zikr*. But it terminates as soon as we have left the gathering. In the month of Ramadhaan, we engage abundantly in *zikr*, creating a special spiritual condition, but that condition soon disappears once Ramadhaan ends.

Four Stages of *nisbat*

It is recorded in Fat-hul-Aziz, under the *tafseer* of *Surah Iqra'*, that there are four stages of *nisbat*.

First Stage

The first stage is called *Nisbat-e-In`ikaasi*. In this stage, the spiritual condition of one person is reflected upon another. For example, by sitting in a *majlis* of *zikr*, the *zikr* of one person has an effect on another person.

This can be likened to a person entering a perfume shop. The burning incense and the open bottles of perfume on display will undoubtedly rub off on him. But if this person naively feels that these fragrances are emanating from within him, he is only

deceiving himself. As soon as he steps out of the shop, he will cease to perceive these fragrances.

Similarly, frequenting the company of the pious creates a special contact with Allah Ta`ala, which terminates when we leave their company.

Sometimes, the *mashaayikh* confer *ijaazat* (permission to initiate others in *sulook*) to a person who has reached this stage of *nisbat*. The reasoning behind this is that he becomes aware of a great responsibility that has been placed upon his shoulders. In this way, he will become stringent on his *ma`mulaat* (daily prescribed *ibaadat*), *zikr* and other spiritual exercises. Resultantly, the desired *nisbat* with Allah Ta`ala will be established.

I once enquired from Hadhrat Raipuri رحمة الله عليه, "Hadhrat, what is *nisbat*?"

"The *taufeeq* (ability) to carry out *A`maal-e-Saalihah* (righteous deeds) and simultaneously inculcate *Akhlaaq-e–Faadhilah* (good character)," explained Hadhrat Raipuri.

"What is *Akhlaaq-e-Faadhilah*?" he asked. "To inculcate the noble qualities of patience, gratitude, tolerance, generosity, giving preference to others over oneself, etc., and to annihilate the debasing qualities prevalent within oneself. Once this *nisbat* is attained, a person will gain serenity and peace of mind through his *ibaadat*."

Consider the example of two different people. The first person is in an excellent physical condition. He is required to eat frequently to maintain this condition. The different organs of his body convert the food into energy and healthy blood, providing him with the necessary nourishment to sustain his peak physical condition. He relishes eating any type of food.

The second person suffers from a chronic stomach ailment. The food consumed is not converted into energy and healthy blood. In fact, it does not get digested at all. Eating becomes an abhorred action for him. There is no pleasure derived from eating any type of food.

Similarly, the *shaikh* bestows *khilaafat* upon that individual who has created an enthusiasm and desire to obey the commandments of Allah Ta`ala. Defying the commandments of Allah Ta`ala is contrary to this person's nature. Breaking the laws of Allah Ta`ala makes this person restless just as the healthy person becomes restless if he cannot satisfy his hunger.

Two people are performing *salaah* in congregation. The first person's attention is focused upon his personal and business affairs. He desires that the *imam* shortens the *salaah* so that he can attend to his business matters. The second person's attention however, is focused towards Allah Ta`ala. He desires that the *imam* lengthens the *salaah* so that he may enjoy listening to the *qiraat*. The disparity between their *salaah* is clear and apparent. The *salaah* of one person draws him closer to Allah Ta`ala while the *salaah* of the other has become a burden for him.

Attaining *nisbat* generates a similar condition. Adhering to the commandments of Allah Ta`ala, reciting Qur'aan Shareef, making *zikr*, performing our *salaah*, etc., creates a sense of serenity. Abandoning these *ibaadaat* makes us restless.

Man is imbued with two conditions, an inner condition and an outer condition. The outer condition is reflected through *ibaadat*, by utilising the limbs. But what prompts us or inspires us to perform these *ibaadaat*? Is it a physical quality that we can witness?

No, this quality emanates from the heart, and it is a condition of the heart. It is termed *tareeqat*. It is this *tareeqat* that spurs an individual to attend the *musjid* for *salaah* and to present himself in the divine court of Allah Ta`ala. It is the same *tareeqat* that creates an uneasiness and restlessness in an individual when he disobeys the laws of Allah Ta`ala. The results of *tareeqat*, which are the physical actions carried out by the limbs, is termed as *shari`at*.

Shari`at and *Tareeqat* are intertwined to such an extent that if we develop the inner spiritual condition then, automatically, the limbs will carry out the physical actions. However, if the inner spiritual condition is dormant or feeble then an individual will not be

concerned about performing *ibaadat*. He will openly disobey the commandments of Allah Ta`ala.

When this spiritual condition is firmly rooted in the heart, we term this *nisbat*. Thereafter, it is through this *nisbat* that we acquire and inculcate *Akhlaaq-e-Faadhilah* and *A`maal-e-Saalihah*. In short, the first stage of *nisbat* is called *Nisbat-e-In`ikaasi* wherein the qualities of one person are reflected upon another.

However, one should not become complacent on acquiring this form of *nisbat* only. There has to be a continuous striving to acquire the other stages of *nisbat* as well.

Second Stage

The second stage of *nisbat* is called *Nisbat-e-Ilqaa'ee*. This form of *nisbat* can be likened to a burning lamp. A person comes with his lamp and uses the burning flame of the first lamp to ignite his lamp afterwhich he returns home. In the first stage, the fragrance and scent were confined to the perfumer's shop. On the converse, this person brings the burning lamp home while protecting it from the gusts of wind on his way home. After placing it in his home, his home is now illuminated. If placed in a room, it will illuminate the entire room, but its flame is weak. Therefore, it has to be protected from the natural elements extinguishing its flame, for example, a gust of wind. Additionally, the wick and the level of the oil have to be vigilantly monitored.

Attaining *Nisbat-e-Ilqaa'ee* results in the *mureed's* heart being permeated with some of the spiritual light from the *shaikh's* heart. While *Nisbat-e-In`ikaasi* is a temporary condition, restricted to the company of the pious, *Nisbat-e-Ilqaa'ee* is a longer lasting condition which also has to be protected; otherwise the flame will be extinguished. It has to be protected from the winds of sins. Once this is achieved, the glow remains and it becomes a source of benefit to others.

Third Stage

The third stage of *nisbat* is *Nisbat-e-Islaahee*. This type of *nisbat* is stronger and firmer than the previous two. It can be described as a canal sourced from a massive dam. The water gushes through this canal, flowing steadily and swiftly and is used to irrigate crops and orchards. It is used to quench the thirst of animals and humans. In short, it is a source of immense benefit to the entire creation. The swift and rapid flow of the water ensures that the twigs, branches, dirt and mud will not block the water flowing from the canal.

By attaining this form of *nisbat*, one will not be adversely affected if, occasionally, a mistake is committed or one's *ma`mulaat* is missed.

Fourth Stage

The fourth stage of *nisbat*, which is the strongest stage, is termed as *Nisbat-e-Ittihaadee*. The spiritual link or relationship between the *mureed* and the *shaikh* is so deep-rooted that the *mureed* is imbued with the qualities of the *shaikh*. He even begins to physically resemble the *shaikh*. I have personally witnessed *mureeds* who have physically resembled their *shaikhs*.

Incident of Khwajah Baaqi Billah رحمة الله عليه and the cook

There was a *buzurg* by the name of Khwajah Baaqi Billah رحمة الله عليه who resided in Delhi. Sages like Mujaddid Alfe Thaani رحمة الله عليه and Shah Abdul Haqq رحمة الله عليه, who wrote the commentary on *Mishkaat Shareef*, frequented his company to derive spiritual benefit from him.

Once, a few guests had unexpectedly called upon Khwajah Sahib. Khwajah Sahib did not have the means to entertain them and this caused him much consternation.

Khwajah Sahib's رحمة الله عليه neighbour was a cook. He had witnessed the entire event and concluded that Khwajah Sahib required some assistance. He quickly prepared a tray of sumptuous and delicious food and presented it to Khwajah Sahib.

These *buzurgs* are unconcerned over their personal welfare. If they are presented with a personal gift, they do not become overjoyed. But concerning their guests, they become elated if anyone assists them in serving and entertaining them.

After the visitors were fed and left, Khwajah Sahib called for the cook and asked him: "Ask for whatever you desire. I will make *du`aa* for you in appreciation for the service rendered."

"I desire to become like you," was the immediate request by the cook.

"Ask for something else," advised Khwajah Sahib, but the cook was adamant.

Thus, Khwajah Sahib was obliged to fulfil his wish. Khwajah Sahib led the cook into his private quarters and focused his attention on him. When they emerged from the room after a short period, the cook resembled Khwajah Sahib رحمة الله عليه to such an extent that the people could not differentiate between them.

The only differentiating factor that could be observed was the fact that Khwajah Sahib was composed and comfortable while the cook seemed disorientated. He was shivering and trembling like a fish (out of water). Shortly thereafter, the cook passed away.

The burning love of Allah Ta`ala that was encapsulated in Khwajah Sahib's heart was transferred to the cook instantaneously. Hence, his heart could not bear that spiritual effulgence and he passed away. This incident is recorded in Tafseer Fat-hul-Aziz under Surah *Iqra'*.

This stage of *nisbat* is rarely acquired and from amongst a few thousand *mureeds*, perhaps only one or two *mureeds* may attain this form of *nisbat*.

Method of attaining *nisbat*

I once asked Hadhrat Shaikh رحمة الله عليه: "How does one attain this type of *nisbat*?"

"The process of attaining this *nisbat*," he explained, "is that the love for the *shaikh* must first reach the stage of *`ishq*. Thereafter, the *mureed's* evil character and traits perish and the righteous and noble qualities of the *shaikh* permeate his heart. The *mureed* negates his character and attributes and accepts the *shaikh's* character and attributes. Attaining this form of *nisbat* requires sincere effort and determination."

The grinding mill

In Raipur, a person, on seeing the *mureeds* engaged in *zikr*, shaking their heads from side to side, commented wryly: "I will not be able to work in this grinding mill. These actions are extremely difficult to imitate."

He uttered these statements several times until it reached the ears of Hadhrat Raipuri رحمة الله عليه. The *shaikh* summoned him and said: "What are you talking about, grinding and working the mill? The 'land' is still untilled. Firstly, the rocks, filth and vermin have to be removed and the land ploughed. Then the seeds will be planted, irrigated and safeguarded against the natural elements. Once the crops are ready to be harvested, the chaff has to be separated from the grain and, only thereafter, is the stage of the grinding mill. You are still far off from that stage."

Hadhrat was referring to the condition of his heart. Initially, all the evil traits will have to be obliterated and replaced by virtuous actions and noble qualities. Thereafter, the 'land' (of the heart) will be ready for the grinding process, *zikr*. Sometimes, it transpires such that a *mureed*, after obtaining *ijaazat*, becomes complacent and neglects performing his *zikr* punctually.

Who is making *zikr* aloud?

Once, while I was in *jamaat*, some of the brothers began engaging themselves in *zikr*. Somebody then asked: "Who are those making *zikr*?"

Moulana In`aam-ul-Hasan Sahib رحمة الله عليه replied: "They are those who have not received *ijaazat*. Those who have received *ijaazat* have stopped making *zikr*."

This is an extremely perilous action. Discarding *zikr* will result in committing sins, inculcating evil traits and allowing *Shaitaan* to overpower us. *Zikr* is the weapon used to ward off *Shaitaan*.

Annually, Moulana Thanwi رحمة الله عليه used to publish a list of his *mureedeen* who have received *ijaazat* and those whose *ijaazat* has been revoked because of their negligence in conducting *zikr*. Moulana had two categories of *mujaaz* (*mureedeen* given *ijaazat*) namely:

Mujaaz bis-Suhbat

Mujaaz bil-Bay`at

The first category refers to a person whose heart readily accepts the words of the *shaikh*. He has the capacity to advise others on their spiritual conditions. Thus, *mashwarah* can be made with him.

The second category refers to a person who has been endorsed by the *shaikh* to initiate *mureeds*. He must prescribe the necessary remedy for their spiritual maladies together with the quota of *zikr* they should complete daily.

These aspects of *ijaazat*, *zikr*, etc., can be compared to a *dora* (final year of the *aalim* course) student. After gaining competency in reading and understanding *hadeeth*, the student continues to progress through further studies and through teaching *hadeeth*. This will ensure that his daily activities rotate around the discussion of *hadeeth*, making it the foremost factor in his life.

His competency in *hadeeth* will increase exponentially, ultimately attaining the rank of a Shaikh-ul-Hadeeth.

On the other hand, if this very same student neglects his studies and becomes embroiled in other activities, such as debates and arguments, editing magazines and editorials, and does not maintain a bond and a link with his *kitaabs*, then his knowledge of *hadeeth* will certainly diminish. Sadly, he will not even be able to recognise the source of the *hadeeth*; is this *hadeeth* recorded in Bukhaari Shareef or not?

Fortunate is that student who begins teaching after graduating. He refreshes his *`ilm* and becomes an expert in that field of knowledge. Occasionally, I am approached by *ulama* seeking advice in employing a student who has been in the void of the teaching world. My advice to them is to determine the present condition of this *aalim*.

A salient point to consider, and this is sufficient to reach a decision, is why has this person been idle all this while? Why is he not teaching? Does he still possess the fervour and desire to teach? How much of his knowledge has he retained? A student who is capable of teaching and has the yearning to teach, never remains aloof from teaching.

A similar condition applies to *zikr*, spiritual exercises, etc., as well. When Allah Ta`ala has blessed an individual with good character and he is punctual in his *ma`mulaat*, he will progress to great spiritual heights. However, if this person is not punctual on his *ma`mulaat*, he will soon be deprived of this *nisbat*, good character and righteous deeds.

Explanation of *Nisbat*

Hadhrat Moulana Ilyaas Sahib رحمة الله عليه once asked me: "Moulana Mahmood! Do you know what the meaning of giving *ijaazat* is?"

I replied: "Hadhrat, I do not know."

"When the *mureed* annihilates himself before his *shaikh*," explained Hadhrat, "and when his personal opinion is submissive to the *shaikh's* wishes. When he totally submits himself to his *shaikh*, submission and humility are firmly grounded in him. The *shaikh* then gives him *ijaazat*. *Ijaazat* infers that because of the manner in which you have conducted yourself with me, the humility, the submission, etc., consequently, I now grant you the permission to act in a similar vein with the entire creation. *Ijaazat* does not mean to assume the position of the *shaikh* and order people around."

This was an outstanding explanation given by Hadhrat Moulana Ilyaas رحمة الله عليه. Therefore, whatever spiritual condition we are blessed with, we should be grateful and appreciative of that blessing received from Allah Ta`ala. If Allah Ta`ala has blessed us with the *zikr* of the tongue, or *zikr* of the limbs, or *zikr* of the heart, or we are blessed with the desire and yearning to recite the Holy Qur'aan, and we derive great enjoyment and pleasure from reciting the Qur'aan, then these blessings need to be valued, appreciated and kept intact.

However, we should not consider these aspects to be an end in itself. The primary objective is to seek the pleasure of Allah Ta`ala. If we gain none of the above qualities, but gain the pleasure of Allah Ta`ala, then indeed we have achieved our objective.

People become unduly distressed when certain conditions they are experiencing, subside or terminate. For example, a person ceases to cry while making *du`aa*. Now, there is no reason for this person to become distressed because this is an involuntary action.

The nightingale and the rose are both creations of Allah Ta`ala, but they are diametrically different in their natural dispositions. The nightingale wails and laments continuously while the rose is always smiling. But neither of these two creations bemoans the fact that they are incapable of any other action and are limited to do only that which is in their volition.

Good thoughts and inspiration

The real concern is when the desire to please Allah Ta`ala is removed from the heart. This is an extremely dangerous state of affairs. Once someone revealed to Hadhrat Moulana Gangohi رحمة الله عليه: "While treading the path of *sulook*, a person committed such an action that resulted in him losing enthusiasm to perform good deeds."

"Do you know what action brought about this ruin?" asked Hadhrat Gangohi رحمة الله عليه. "Generally, it is as a result of one of three actions. It is a result of incorrect company, committing a sin or consuming *haraam* food. The moment a person consumes a *haraam* morsel, the spiritual lamp of the heart is extinguished, resulting in a lack of motivation to perform good deeds."

Additionally, we unsuspectingly frequent the company of a *saadhu* (Hindu ascetic), a magician or other people of *baatil* sects. These people attain certain supernatural capabilities through rigorous meditation and spiritual exercises. They have the ability to remove from our hearts the enthusiasm and drive to please Allah Ta`ala. It is imperative that we abstain from the company of such people as well as abstain from sin. Sometimes, a person may receive divine inspiration to do good deeds and if we do not exploit this situation, it may never present itself again.

Once, there was a *mureed* who used to see his *shaikh* in his dream at the time of *Tahajjud Salaah*. He would immediately awake, make *wudhu* and perform his *salaah*. During one particular night, according to his routine, he had seen his *shaikh* at *Tahajjud* time, but after awakening, he went back to sleep. From that day onwards, his *shaikh* ceased to appear in his dreams.

Hadhrat Gangohi رحمة الله عليه explained: "The inspiration received from the unseen is a very sensitive guest. Even if a little inattentiveness is displayed towards it, it will go away."

This explanation can be further understood from the example of entertaining a respectable and eminent guest. If we do not show due respect to him, he will regard this as an insult and leave hastily, perhaps never to return. The poet Akbar has written:

نفس کے تابع ہوے ایمان رخصت ہو گیا

وہ زنانے میں گھسے مہمان رخصت ہو گیا

Once one becomes subservient to his nafs, Imaan will leave him,

When the host went in the ladies section, the guest departed.

This *Imaan* is a guest and if we fail to entertain it and show due reverence to it by following our *nafs* (desires) and *Shaitaan*, it will surely abandon us (Allah Ta`ala forbid!). Therefore, if we are fortunate to receive divine inspiration from Allah Ta`ala, we should take advantage of it by acting accordingly and expressing our gratitude for it. Otherwise, we will be deprived from ever acquiring it again!

Discourse 24

Expressing gratitude for the favours of Allah Ta`ala

الحمد لله و كفى وسلام على عباده الذين اصطفى ، أما بعد :

أعوذ بالله من الشيطن الرجيم بسم الله الرحمن الرحيم

وَمَآ اَرۡسَلۡنٰكَ اِلَّا رَحۡمَةً لِّلۡعٰلَمِيۡنَ

The greatest Favour

وَمَآ اَرۡسَلۡنٰكَ اِلَّا رَحۡمَةً لِّلۡعٰلَمِيۡنَ

"And we have not sent you, [O Muhammad ﷺ], except as a mercy to the worlds." (al-Ambiyaa: 107)

The prophethood of Nabi ﷺ was a mercy to the entire creation; to mankind, the animals, the angels, the skies and the earth. The favours of Allah Ta`ala are innumerable and immeasurable. Allah Ta`ala Himself has declared in the Qur'aan Shareef:

وَاِنۡ تَعُدُّوۡا نِعۡمَةَ اللّٰهِ لَا تُحۡصُوۡهَا

"And if you try to enumerate the favours of Allah Ta`ala, you will never be able to do so." (Ebrahim: 34)

The greatest favour that Allah Ta`ala has bestowed upon us was the advent of Nabi ﷺ. Mankind, however, does not reflect over the favours of Allah Ta`ala. In fact, man does not even consider the boons of Allah Ta`ala as favours. The sky, the moon, the sun, the stars, the rain, the water obtained from the earth, the crops harvested, the various species of plants, the multitude of fruits and the diverse number of animals, insects, ect.; all of these are the favours and bounties of Allah Ta`ala. It is obligatory upon us to express our gratitude for these favours.

Alas! Even dogs comprehend the meaning of gratitude. If you rear a dog, it will become a sentinel for you and your family for the entire night. If thieves confront you, it will charge to your assistance and, whenever it sees you, it will express its delight and pleasure by wagging its tail. This very same dog will always submit and humble

itself to your demands and instructions because it has the realisation that you are its benefactor.

Subsequently, man, who is the best of creation and imbued with superior intellect, should express greater gratitude to Allah Ta`ala. He is the only True Benefactor.

There was once a *buzurg* whose urine flow abruptly stopped, resulting in great pain and distress. Eventually a tube was inserted, via his private part, allowing the free passage of urine which flowed into a bag.

"How did this condition arise?" someone enquired from him.

"It is the result of my sins," he replied, sadly. "I used to relieve myself three to four times daily without any difficulty, but my ungrateful tongue did not express the necessary gratitude for this favour. It is only now that I understand what a great favour this was. Hence, I am being deprived of this great blessing."

The king whose urine ceased to flow

Once, the urine of a king had also ceased to flow. He tried various types of remedies but to no avail. His advisors then suggested to him that he enlist the help of a *buzurg* who spent his day sitting at the fortress's wall. The king sent a servant requesting the *buzurg* to meet him. After the predicament was explained to him, the *buzurg* insisted that the king come in search of the remedy in person.

This statement angered the king's advisors who decided that the *buzurg* be forcefully brought to the palace. However, the king rejected their advice and humbled himself. He presented himself before the *buzurg* and explained his problem.

"This medication is very expensive. It will cost you half of your kingdom," the *buzurg* explained to the king.

The king agreed and the documents were drawn up transferring half of the kingdom to the *buzurg*.

The *buzurg* then asked the king: "What do you wish for?"

"For my urine to flow," pleaded the king.

The *buzurg* administered the medication and the urine began flowing uncontrollably. The king returned to the *buzurg* in great consternation explaining his present condition.

"But that is what you had asked for!" the *buzurg* said, calmly.

"Please," pleaded the king, "I want it to return to its normal state."

"The price for that medication will cost you the remaining half of your kingdom," the *buzurg* pointed out.

The king relented and the kingdom was handed over to the *buzurg*. After the king was cured, the *buzurg* reminded him: "You have bequeathed your entire kingdom to me. Nothing belongs to you. I even decline to give you the permission to touch anything."

Tears flowed from the king's eyes and in utter despair he asked,

"What should I do now?"

"I don't know," replied the *buzurg* sternly. "Go and cut grass or do some other form of work."

The dismay that overcame the king at that time was unimaginable. When the *buzurg* sensed this, he said: "I do not wish to own your kingdom. I merely desired to point out to you that this kingdom which you have aspired and sacrificed for, was actually worth only a few drops of urine. In exchange for Allah Ta`ala's single bounty of urinating with ease, you were compelled to part with your entire kingdom."

Therefore, it is crucial that we express our gratitude for the favours of Allah Ta`ala lest we should be taken to task for it.

Recognising the favours of Allah

Allah Ta`ala states in the Holy Qur'aan,

لَئِنْ شَكَرْتُمْ لَاَزِيْدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ اِنَّ عَذَابِيْ لَشَدِيْدٌ

"If you are grateful, I shall give you more but if you are ungrateful, then (remember) indeed My punishment is very severe." (Ebrahim: 7)

Nabi ﷺ recognised and appreciated the favours of Allah Ta`ala and he commanded the Sahaabah ؓ to also recognise and appreciate them. Their appreciation was of such a level that we cannot even begin to comprehend it.

Days would pass in hunger and the Sahaabah ؓ would tie stones to their bellies to suppress their hunger. And whatever provisions they obtained were only the bare necessities. Yet they were warned that they would be held accountable for these basic provisions as well!

When the sun is at its zenith, we seek shelter from its burning rays under a tree. Who created this tree? We may have planted the seed, which was created by Allah Ta`ala. Whose earth is it? Whose water was used to irrigate the land? From where did we get the water? We obtained this water from the rain. Who had sent down rain? It came from springs? Ah, but He caused the springs to gush forth! It came from streams? He again created these by melting the snow from the mountains! Allah Ta`ala had initially caused the snow to fall and then He brought out the sun to melt the snow in order to irrigate that seed so that it will germinate into a tree.

Allah Ta`ala then adorned that tree with branches and leaves and thereafter commanded it to bear lush and delicious fruit. Everything is acquired from Him. Therefore, it is obligatory upon us to express our gratitude to Allah Ta`ala for His multitude of favours.

The various faculties

Allah Ta`ala has given us a tongue to use for speaking and communicating with others. But beware! We are not the owners of this tongue. We have been entrusted with this tongue so that we may engage in the *ibaadat* of Allah Ta`ala, reciting the Qur'aan, making *zikr*, reading *Durood Shareef*, disseminating *deen*, etc.

Allah Ta`ala, in His infinite mercy, has allowed us to use this tongue for our personal work as well, provided we do not become oblivious of His remembrance. The primary objective of the tongue is to be engrossed in the *zikr* of Allah Ta`ala.

It is narrated in a *hadeeth* that once a Sahaabi ﵁ requested some advice. Nabi ﷺ said:

لا يزال لسانك رطبا من ذكر الله

Let your tongue be continuously moist and fresh with the zikr of Allah Ta`ala.

This is the true purpose of the tongue. Allah Ta`ala has placed only one restriction on its usage that it must not be used incorrectly. We must refrain from speaking lies, backbiting, slandering, using vulgar language, mocking or disgracing any human being. If we indulge in any of the aforementioned vices, we will be displaying gross ingratitude for the favours of Allah Ta`ala.

If a child rips apart the pages of the noble Qur'aan and uses them as wrapping paper, he will be guilty of dishonouring the Qur'aan. If a person uses his *topee*, to clean his dirty shoes, he will be discrediting the *topee* and displaying an unappreciative attitude to the *topee*. In a similar vein, the tongue, which is a great favour of Allah Ta`ala, must be used in permissible ways only; never in impermissible ways.

Allah Ta`ala has blessed us with sight. What is the fundamental purpose of sight? To recite the Qur'aan, study books of *fiqh* and *hadeeth*, the biographies of our elders and pious predecessors, to examine the creation of Allah Ta`ala and recognise His power and

grandeur. But if an individual uses his sight to ogle *na-mahram* women or to pry into other people's affairs, he will certainly be taken to task.

Strength and youth

Allah Ta`ala has blessed us with strength, and the purpose of it is to do the work of *deen*.

Hadhrat Abdullah ibn Amr ibnul Aas ﷺ used to fast every day and spend the entire night engaged in *salaah*. Rasulullah ﷺ was informed of this practice and enquired from him: "Do you fast every day?"

He replied in the affirmative.

Rasulullah ﷺ then advised him: "Do not fast every day. Instead, fast three days a month, the 13th, 14th and 15th."

"O Rasulullah ﷺ!" he pleaded. "I am still young and I possess the strength to fast. Do allow me to take advantage of my youth and strength." Eventually, Rasulullah ﷺ permitted him to fast every alternate day.

The glaring lesson gained is that our pious predecessors understood the importance of spending their youth in gaining the proximity and pleasure of Allah Ta`ala. They did not wile away their time indulging in frivolous pursuits and futile amusement. Our pious predecessors utilised their youth in acquiring and serving *deen*.

Regrettably, if we use our youth and strength in pursuing other pleasures, we will be taken to task for this.

It is recorded in the *hadeeth* that on the Day of *Qiyaamah*, the sun will be positioned very close to the people and their brains will be boiling like how food boils in a pot. Some will be drowning in their sweat, others will be standing ankle-deep in their sweat, some knee-deep and others shoulder-deep. No one will be able to take a single

step until four questions are asked, and one of those questions will be: "How did you spend your youth?"

Fortunate are those youngsters who spend their youth sacrificing their lives for the service of *deen* and seeking the pleasure of Allah Ta`ala.

Some participate in *jihad*, enduring trying and difficult circumstances while passing their days in hunger. Notwithstanding this, they enter the cauldron of the battlefield to engage with and defeat the enemies of Allah Ta`ala. Others spend their time engrossed in the *ibaadat* of Allah Ta`ala and yet others spend their time aiding the aged and the infirm, by attending to their daily chores and assisting them wherever possible. Some have even formed a neighbourhood-watch group designed to protect and safeguard the locality from theft and robbery.

Favour of wealth

The other question posed will be: "How did you earn your wealth and where did you spend it?"

Let us contemplate over this issue! How did we earn our wealth? Was it via a permissible or impermissible means? How did we spend it: in permissible or impermissible avenues? We should never consider that the wealth earned has been achieved through our capabilities or efforts, thus allowing us to spend it in whichever avenue we desire!

Who has given us the ability to earn wealth? Who has blessed us with the intelligence and strength to earn that wealth? Allah Ta`ala has bestowed us with these qualities. Subsequently, it is incumbent for us to spend this wealth in permissible avenues only.

Destroying our good deeds

It is recorded in the *hadeeth* that if an individual borrows a few cents and does not repay that debt despite having the ability to settle it,

then seven hundred accepted *salaah* of his will be given in compensation on the Day of *Qiyaamah*. Let us ponder over the condition of our *salaah* and ask how many of these will fall under the ambit of 'accepted *salaah*'?

Nabi ﷺ once asked the Sahaabah ۻ: "Do you know who is a bankrupt person?"

The Sahaabah ۻ replied: "One who has lost all his wealth"

Nabi ﷺ replied: "A bankrupt person is one who has performed a great number of *salaah*, kept *roza*, given an abundance of charity etc., but together with this, he had oppressed people, usurped their wealth and even abused them. On the Day of *Qiyaamah*, these people will seek retribution from him. His good deeds will be given over to them in accordance to the injustice he had committed and, when these deeds have become exhausted and there are people still seeking retribution, their evil actions will be taken and transferred into his account."

Thus, a bankrupt person is he who possesses the wealth of righteous deeds, but eventually has it snatched away from him.

Unfortunately, today, we have developed this abhorrent action of backbiting and picking out the faults of others, especially those with whom we are not on good terms. The final result will only be to our detriment because our good actions will be handed over to them and their evil deeds will be deposited into our account. If we are angered with someone, do we hand our wealth over to him as a punishment? If a person does so, we will consider him to be an absolute fool!

In reality, we are being more foolish when engaging in backbiting because we are ultimately presenting our good deeds to that person. These will be more valuable than wealth, and, simultaneously we are accepting their evil actions. For this reason, we must endeavour to safeguard our tongues from indulging in backbiting. Safeguarding the tongue can be a means for our salvation from *Jahannum*, otherwise it will be the primary cause of our ruin.

The avenues of seeking the pleasure of Allah Ta`ala through correct usage of the tongue are: teaching *deen*, reciting the Qur'aan, making *zikr*, reading *Durood Shareef*, talking about *deen*, initiating *salaam* and replying to *salaam*. All these are actions that will take us to *Jannat*.

Imam Abu Dawood earns his *Jannat*

After the demise of Imam Abu Dawood رحمة الله عليه, a renowned *muhaddith* of his time, someone had seen him in a dream and enquired from him: "How did it fare with you?"

"I was forgiven on account of a single dirham," was his reply.

"How did this happen?"

He replied: "Once a person had sneezed and said, '*Alhamdulillah*.' It is recorded in the *hadeeth* that when a person sneezes and says '*Alhamdulillah*', then we should reply by saying '*Yarhamukallah*'. I had forgotten to reply to this person, but I remembered about it a little while later. Thus, I went in search of him. I was informed that he had boarded a boat and crossed the river. I boarded another boat for one dirham, and also crossed the river. After searching a little while for him, I eventually found him and I replied, '*Yarhamukallah*.' Allah Ta`ala greatly loved this action of mine and made it a means of my entry into *Jannat*."

Correct usage of the tongue

Therefore, our tongues can be a means of our entry into the gardens of *Jannat* or the pits of *Jahannum*. What are the actions that will result in us being flung headlong into *Jahannum*?

Speaking lies! It is recorded in the *hadeeth* that when an individual lies, a stench emanates from his mouth, which causes the angels of mercy to flee from him. We cannot perceive that foul stench, but the angels can. Speaking lies is classified as a major sin.

Similarly, mocking an individual is also a major sin. Allah Ta`ala states in the noble Qur'aan:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسٰٓى اَنْ يَّكُوْنُوْا خَيْرًا مِّنْهُمْ

"O believers! Let not a people ridicule another people, perhaps the other is better [in the sight of Allah Ta`ala]." (al-Hujuraat: 11)

Allah Ta`ala is the Supreme Being who can change the conditions of people. Subsequently, it is not a far-fetched concept to accept that Allah Ta`ala can replace our condition with that of the person we are mocking. Mocking another human being is a disgusting and sinful action.

It is mentioned that sometimes a person utters such a vile and despicable statement that, if it was placed in a sweet ocean, the water will turn bitter. The consequences of such an action will be that this person will be thrown into *Jahannum*.

Conversely, a person may utter such a statement that, if it was mixed with the salty waters of the ocean, they will turn sweet and the reward for this statement will be *Jannat*. An intelligent person will use his tongue to earn himself the eternal bliss of *Jannat*. In fact, every favour of Allah Ta`ala can be used as a means of our entry into *Jannat*.

The gift of wealth, if acquired through lawful means and spent in lawful avenues, can be a source of our salvation; otherwise it will become a source of our destruction.

We need to appreciate the favours of Allah Ta`ala and express our gratitude for these favours by using them in the correct manner and avenues as shown to us by Nabi ﷺ. If we use them in any other manner, we will then be guilty of being ungrateful and will earn the anger of Allah Ta`ala. We should always place this concern at the forefront of our lives so that it will spur us to do righteous actions.

Our objective in this world is not to cultivate orchards, erect a financial empire, amass huge sums of wealth, build sprawling

mansions, buy luxury vehicles, wear extravagant clothing, etc. Indeed not!

We should strive to live our lives in pursuit of the real purpose for our creation. May Allah Ta`ala grant us all the *taufeeq*.

Discourse 25

Gaining proximity to Allah Ta`ala is in following the lifestyle of Nabi ﷺ

الحمد لله وكفى وسلام على عباده الذين اصطفى ، أما بعد :

It does not matter who you are and where you are

Mu`aaz bin Jabal ؓ was a respected and high ranking Sahaabi of Nabi ﷺ. His merits have been recorded in the *hadeeth*. It was a great era of the Sahaabah. Some Sahaabah were fathers and grandfathers while others were sons and grandsons. Some Sahaabah were *ustaads* and others were students.

Nabi ﷺ had dispatched Mu`aaz ؓ to Yemen. Hadhrat Moosa Ash`ari ؓ was already appointed as the judge of Yemen and Hadhrat Mu`aaz ؓ was being appointed as the governor. When Hadhrat Mu`aaz ؓ was leaving Madinah Tayyibah, Nabi ﷺ accompanied him to the outskirts of the town. Nabi ﷺ was walking alongside him and holding on to the reins of the horse, while Hadhrat Mu`aaz ؓ was seated on the horse. Naturally, it was painful for Mu`aaz ؓ to observe Nabi ﷺ walking whilst he was riding, but this was Nabi's ﷺ instruction, so he abided by it.

When the time had finally arrived to bid him farewell, Nabi ﷺ said: "O Mu`aaz, perhaps you will not see me the next time you come to Madinah Tayyibah."

Hadhrat Mu`aaz ؓ immediately concluded that this was to be the last meeting between himself and Nabi ﷺ. He began crying profusely.

Nabi ﷺ turned his *mubaarak* face towards Madinah and continued his advice, "O Mu`aaz! Indeed my beloved friends are those who implement *taqwa* in their lives, whoever they may be and wherever they may be."

Nabi ﷺ was drawing Hadhrat Mu`aaz's ؓ attention to this point that whether you reside in Yemen or Madinah, if you implement *taqwa* in your life, you will gain closeness and proximity to Nabi ﷺ. Thus, physical and bodily separation is irrelevant and the underlying factor is attaining spiritual closeness to Nabi ﷺ.

A king appoints his son as a ruler of a certain city. Although this city is, geographically, a great distance away, the son maintains proximity with his father on account of running the daily affairs of the city and sending frequent reports to his father. The father, the king, takes immense pride in the government of his son and bestows a special and lofty position upon him.

Shaikh Abdul Haq and the bogus *shaikh*

There was a *buzurg* by the name of Moulana Abdul Haq رحمة الله عليه, who was a *Sahib-e-Huzoori*. A *Sahib-e-Huzoori* is that individual who is blessed with observing the *mubaarak* countenance of Nabi ﷺ on a daily basis. This *buzurg* used to reside in Madinah Tayyibah, but Nabi ﷺ instructed him to emigrate to India. *Subhanallah*! Look at the compassion of Nabi ﷺ for the *ummah* that he had dispatched his special friend to India for the welfare and benefit of the Muslims in India.

Nabi ﷺ had also given the following instruction: "Be compassionate to the less fortunate people of India."

Moulana Sahib رحمة الله عليه was perturbed by one aspect, thus he asked: "Here, in Madinah Tayyibah, I am blessed with the opportunity of witnessing your *mubaarak* countenance everyday and presenting myself before you as well. If I leave here and go to India, this opportunity will be lost and I will not be able to tolerate losing this great benefit."

Nabi ﷺ said: "You will be blessed with the same opportunity over there as well."

Hence, according to the instruction of Nabi ﷺ, he travelled to India and settled in Delhi. He then set about searching for any *buzurg* that he came to know of. On one occasion he was informed of the arrival of a certain saintly person, thus he went to meet him. A huge crowd mobbed this saintly person and Moulana Sahib worked his way through the crowd and greeted him. But to his dismay, he found a bottle of liquor placed beside him. He even offered Moulana

to partake of it. Moulana declined and this person re-offered and Moulana refused again. Moulana then left the gathering.

That night, Moulana saw a dream in which many people were going to meet Nabi ﷺ at a particular house. Moulana joined the group. When they had reached the house, Moulana was accosted by this same 'saintly' person. He was standing at the entrance of the house wielding a stick in his hand. The 'saintly' person rebuked Moulana and said: "Since you did not drink the liquor I offered, I will not allow you to enter."

Moulana awoke in a state of shock and panic. He immediately recited *istighfaar* and '*Laa Howla wa Laa Quwwata illa Billah*'.

The next morning, Moulana went to visit this person. Upon seeing Moulana he remarked: "Now, will you drink it?"

"Show your tricks to someone else. I shall not be fooled by your magic," Moulana retorted and left his presence without consuming the liquor.

That night, he saw the same dream and the same sequence of events. A group of people were going to meet Nabi ﷺ and he joined them, but upon reaching the designated place, this person again prevented him from entering the house and thus he was unable to meet Nabi ﷺ.

He awoke immediately and set out to confront this saintly person. This person upon seeing him remarked: "You are deprived of seeing Nabi ﷺ because of your refusal to drink the liquor. Now, you are going to regret it."

"Nabi ﷺ has declared liquor as *haraam*," explained Moulana. "I shall never drink it. The only regret that I will have is breaking the commandments of Allah Ta`ala by consuming that liquor. It does not matter whether I see Nabi ﷺ or not, as long as my services and deeds are accepted by Allah Ta`ala."

Thus, the conclusion we derive from here is that no matter how close one may be to Nabi ﷺ, it will be of no benefit if our deeds are

not accepted. Abu Lahab was the paternal uncle of Nabi ﷺ, yet Allah Ta`ala has mentioned him in the Qur'aan under the verse,

تَبَّتْ يَدَآ اَبِيْ لَهَبٍ

"Destruction be to the hands of Abu Lahab." (Abu Lahab: 1)

Abu Lahab had a slave girl by the name of Thuwaybah. When she had informed him of the birth of his nephew, Nabi ﷺ, he became so elated that he set her free. He possessed a great deal of love for Nabi ﷺ. Allah Ta`ala alone only knows on how many occasions he must have placed Nabi ﷺ affectionately on his lap and fed him and played with him, but when Nabi ﷺ declared prophethood, he rejected it and did not submit to the laws of Allah Ta`ala.

Consequently, his abode will be the raging fires of *Jahannum* and the love that he possessed for Nabi ﷺ will be of no avail to him.

Thus, Moulana emphatically stated: "As long as I believe and obey Nabi ﷺ, it is of no consequence if I see him or not."

On the third night, he encountered the same sequence of events. But this time, a thought crossed his mind: "O Allah! It is strange that one who disobeys Your commands gains easy access to Nabi ﷺ and the one who adheres to Your commands does not!"

Coincidentally, a voice was heard from the house saying: "Where is Shaikh Abdul Haq? He has not visited us for two days?"

Nabi ﷺ had noticed that Moulana did not come to meet him for the past two days. Thus he (ﷺ) enquired about him.

Moulana cried out from outside: "O Rasulullah ﷺ! I greatly desire to meet you, but this person is preventing me from entering."

Nabi ﷺ asked: "What is the matter?"

A voice declared: "This person is holding a stick in his hand and preventing Shaikh Abdul Haq from entering the house."

Nabi ﷺ then said: "Get away from here, O dog," and Hadhrat Ali رضي الله عنه descended upon him with his sword in hand.

On seeing this, this 'saintly' person fled and Moulana entered the house and greeted Nabi ﷺ. Nabi ﷺ asked Moulana: "You did not come to see me for two days? Was this person preventing you from coming?"

Moulana replied, "Yes, O Messenger of Allah (ﷺ). He insisted that I consume liquor, but I refused because you, O Nabi ﷺ, have declared it *haraam*."

Nabi ﷺ was greatly pleased, and very affectionately said: "O Abdul Haq! You have acquitted yourself well."

The next day, when Moulana came to meet this individual, he noticed that the '*shaikh*' was not emerging from the house. When he enquired about his presence, his followers told Moulana that he was in his room. Moulana knocked on the door, but there was no reply. Moulana then opened the door and found it deserted. He then asked the people gathered there: "Did you see anything coming out of this room?"

They affirmed that they had seen a dog running out of the room. Moulana then informed them that this was their '*shaikh*' and narrated the entire episode to them and explained that when Nabi ﷺ stated "O dog," their '*shaikh*' was transformed into a dog.

This pseudo-*shaikh* desired to disfigure and dismantle the *deen* of Allah Ta`ala, hence Allah Ta`ala had disfigured him. The entire gathering repented for their actions and took *bay`at* at the hands of Moulana.

Whosoever adopts *taqwa* and obeys the instructions of Nabi ﷺ, he will be close to Nabi ﷺ wherever in the world he may be and whoever he may be. This was the message that Nabi ﷺ was conveying to Hadhrat Mu`aaz ؓ.

The Sahaabah's ﷺ meticulous emulation of the *sunnat*

If we study the lives of the Sahaabah ﷺ, we will learn that their only desire was to live every facet of their lives in the manner and method that Nabi ﷺ had led his life.

Once, someone enquired from Hadhrat Huzaifah ﷺ: "How did Nabi ﷺ lead his life?"

Hadhrat Huzaifah ﷺ replied: "Tomorrow, spend your entire day with Hadhrat Abdullah bin Mas`ood ﷺ. The manner in which he spends his day, is the way that Nabi ﷺ used to spend his day."

The way that he ate, greeted someone, his mannerisms, his speech, style of walking, performance of *wudhu*, *salaah*; *ruku*, *sajdah*, etc. were conducted exactly in the same manner as was performed by Nabi ﷺ. Hadhrat Abdullah bin Mas`ood ﷺ had moulded his life in the complete obedience of Nabi ﷺ.

A Sahaabi had once accompanied his friend to an orchard. It was autumn and the trees were shedding their leaves. This Sahaabi took hold of a branch and shook it till all the leaves were displaced from it. He then turned to his companion and said: "Will you not ask me why I have done such an action?"

"Do tell me," encouraged his companion.

"I was once walking with Nabi ﷺ," explained the Sahaabi, "when he took hold of a branch and shook it till all the leaves dropped off. Nabi ﷺ then turned towards me and asked: 'Will you not ask me why I did such an action?'

"Do tell me, O messenger of Allah (ﷺ)," I replied. Nabi ﷺ then said: 'When a believer does good deeds, his sins will fall away just as these leaves have fallen from the branch.'"

This was the state of the Sahaabah's adherence to the way of life of Nabi ﷺ.The Sahaabah ﷺ emulated Nabi ﷺ to such an extent that once Hadhrat Abdullah bin Umar ﷺ, while on his way to Makkah, dismounted his camel and rested under a tree. When he was questioned in this regard, he calmly replied: "I had seen Nabi ﷺ

dismounting from his conveyance and resting under this very same tree."

Nabi ﷺ had rested under that tree due to weariness and not to initiate this action as a *sunnat*!

On another occasion, Hadhrat Abdullah bin Umar ؓ dismounted his camel, instructed it to sit down and then pretended to relieve himself. Thereafter, he mounted his camel and continued on his journey. He happily explained to his companions that he had witnessed Nabi ﷺ carrying out that very same action in that very same manner.

Once, Hadhrat Ali ؓ, when setting out on a journey, mounted his camel, recited سبحن الله ، الحمد لله ، لا إله إلا الله ، الله أكبر – *Subhanallah*, *Alhamdulillah*, *Laa ilaaha illallahu Allahu Akbar*, spurred the camel to start moving and laughed. He then recited the *du`aa* for travelling. His companions were bemused by his actions, but he informed them that he had witnessed Nabi ﷺ doing the very same thing.

Hence, we understand from these incidents that it is crucial for us to adopt the lifestyle of Nabi ﷺ if we want our actions to be accepted by Allah Ta`ala. We will also be blessed with the vision of Nabi ﷺ and Allah Ta`ala will grant us the opportunity of presenting ourselves before Nabi ﷺ in Madinah Tayyibah, Insha-Allah!

It is recorded in a *hadeeth* that Nabi ﷺ had said:

إن لله ملائكة سياحين في الأرض يبلغوني من أمتي السلام

Allah Ta`ala has appointed a group of angels to traverse the earth and convey to me the salaams of my ummah.

In another *hadeeth*, Nabi ﷺ has also mentioned:

من صلى علي عند قبري سمعته . . .

Whoever recites salaam upon me by my graveside, I hear it directly and whosoever recites salaam upon me from any other place, it is conveyed to me.

In short, we will attain proximity to Nabi ﷺ by following and obeying his instructions.

During one expedition, Nabi ﷺ asked: "Who volunteers to stand as a sentry during the night?" Immediately a Sahaabi stood up and offered his services. Nabi ﷺ asked him his name and requested him to sit down. Nabi ﷺ then asked for a second volunteer and a Sahaabi stood up. Nabi ﷺ also asked him for his name and then requested him to sit down. Nabi ﷺ then requested for a third volunteer and a Sahaabi stood up again. Nabi ﷺ asked for his name as well and then requested him to sit down as well.

Nabi ﷺ then asked the volunteers to come forward, but only one person came forth.

When Nabi ﷺ queried about the other two volunteers, this Sahaabi ؓ explained that actually it was him who had stood up on all three occasions. On the first occasion, he had furnished his real name and on the second occasion he said that he was the son of *fulaan* (so and so), and on the third occasion, he had replied that he was the father of *fulaan* (so and so). This was the spirit of the Sahaabah ؓ in obeying Nabi ﷺ, that each one of them desired that he gains the good fortune, whereas, their lives were at stake. This Sahaabi ؓ desired that no other Sahaabi should give his name before his, despite the post of a sentry being such a dangerous task.

Hadhrat Abu Bakr ؓ dispatching the army of Hadhrat Usaamah ؓ

Towards the end of his life, Nabi ﷺ had dispatched an army and appointed Hadhrat Usaamah ؓ as the *ameer*. Nabi ﷺ had tied the flag himself and handed it over to Hadhrat Usaamah ؓ. While this army was proceeding on its journey, they had received news that Nabi ﷺ had taken seriously ill and that his end was near, hence, they returned to Madinah. Shortly thereafter, Nabi ﷺ left this temporary world and Hadhrat Abu Bakr ؓ was appointed as the *khaleefah*.

The first act of responsibility that Hadhrat Abu Bakr ؓ enacted was to dispatch the army that Nabi ﷺ himself had sent out. However, this decision was met with objections by some Sahaabah ؓ who felt that it was more appropriate for the army to remain in Madinah as there was the fear of an attack on the Muslims by the *kuffaar*. They feared that the *kuffaar* may conclude that the demise of Nabi ﷺ had weakened the Muslims.

Hadhrat Abu Bakr ؓ rejected this proposal and very sternly proclaimed: “The very first thing that I will do is to dispatch the very same army that Nabi ﷺ himself had dispatched! Revelation has terminated, Nabi ﷺ has left this world and there is no *nabi* to come after him. How can I accept a deficiency to be introduced into the *deen* while I am alive?”

Someone then suggested that a more experienced Sahaabi be appointed as the *ameer*, as Hadhrat Usaamah ؓ was merely a youngster.

Hadhrat Abu Bakr ؓ emphatically declared: “I shall appoint that person who Nabi ﷺ himself had appointed as the *ameer*, Hadhrat Usaamah ؓ.”

The person who had made this suggestion was in fact Hadhrat Umar ؓ and he did not give this suggestion for personal motives, rather, he felt that it was in the best interest of the army. However, Hadhrat Abu Bakr’s ؓ decision was based upon the decision initially taken by Nabi ﷺ. Accordingly, he made the announcement for the army to assemble and proceed on their journey.

Hadhrat Umar ؓ was also posted to this army, but Hadhrat Abu Bakr ؓ required his services as an advisor. Consequently, Hadhrat Abu Bakr ؓ approached Hadhrat Usaamah ؓ and respectfully said: “Your soldiers are preparing themselves for this expedition and among them is Hadhrat Umar ؓ. If you have no objections, could you permit Hadhrat Umar ؓ to remain behind as I require his services? But if you do object, I will not insist in him remaining behind.”

In fact, Hadhrat Abu Bakr ﷺ sat before Hadhrat Usaamah ﷺ when addressing him, just as a student sits before his *ustaad*. Ponder over this! Hadhrat Abu Bakr ﷺ could have merely instructed Hadhrat Umar ﷺ to remain behind or he could have summoned Hadhrat Usaamah ﷺ and informed him of his decision. But this level of respect was afforded to Hadhrat Usaamah ﷺ because he was the commander of the army. Hadhrat Abu Bakr ﷺ took into cognisance the position of Hadhrat Usaamah ﷺ.

This is one of the major stumbling blocks in today's society. Each individual desires that only his opinion should be worthy of acceptance and recognition and due reverence does not need to be shown to the position enjoyed by other people. This malady is the very essence of corruption that is prevalent today. It is the fundamental cause of dispute and enmity between husband and wife, brother and brother, father and son, etc. It is the basis why enmity, jealousy, speaking ill of one another, harbouring hatred and malice has become so prevalent.

Anyhow, Allah Ta`ala had imbued Hadhrat Abu Bakr ﷺ with such foresight that the decision to dispatch the army left the enemies of Islam bewildered and astonished. They had assumed that the backbone of Islam was now crushed, but they realised that Islam was still a force to be reckoned with. The army left on its expedition and reinforcements were sent thereafter to assist them. This army was responsible for conquering many territories and bringing them under the banner of Islam.

Hadhrat Umar ﷺ dismissing Hadhrat Khalid bin Waleed ﷺ

Hadhrat Khalid bin Waleed ﷺ held a prominent position in the army. Hadhrat Umar ﷺ suggested that he be removed from that position, but Hadhrat Abu Bakr ﷺ replied that since Nabi ﷺ had appointed Hadhrat Khalid ﷺ to that position, he was not going to revoke it. However, during Hadhrat Umar's ﷺ reign as the *khaleefah*, he dismissed Hadhrat Khalid ﷺ from the position of a commander

on account of him presenting someone with an exorbitant reward. Hadhrat Khalid ﷺ was summoned to the Islamic court to explain his action. When Hadhrat Umar ﷺ questioned him, Hadhrat Khalid ﷺ remained silent. Hadhrat Umar ﷺ reprimanded Hadhrat Khalid, but he still remained silent.

Thereafter, Hadhrat Ubaidah ﷺ approached Hadhrat Khalid ﷺ, tied a turban around his body and explained: “Normally, a criminal when brought before the Islamic judge, is shackled or tied up. Hadhrat Khalid ﷺ was displeased that the same treatment was not meted out to him, hence he remained silent.”

Hadhrat Khalid ﷺ confirmed Hadhrat Ubaidah’s statement and thereafter answered the questions posed to him. Nevertheless, Hadhrat Khalid ﷺ was dismissed from his post.

Thereafter, Hadhrat Umar ﷺ was informed that Hadhrat Khalid protested at his dismissal and even made the following comment: “Umar has dismissed me. He does not appreciate and value my leadership qualities.”

Hadhrat Umar ﷺ summarily sent for Hadhrat Khalid ﷺ and questioned him in this regard.

Hadhrat Khalid ﷺ very calmly replied: “Whoever gave you this piece of information has erred in his statement. What I really said was that you have dismissed me from the position of a commander, but not from the position of serving Islam. Previously, I served Islam from the rank of a commander and now I serve Islam from the rank of a common soldier. Position is not my primary goal; serving Islam is my aim and goal.”

Umar ﷺ thereafter explained to Hadhrat Khalid ﷺ the reason for his dismissal. “Many lands were conquered at your hands,” Hadhrat Umar ﷺ pointed out, “and the enemies of Islam are stricken with awe and fear of you, whereas we want them to develop those same feelings for Islam; not for a specific individual. Hence, I have dismissed you from your post so that the *kuffaar* will realise that Islam will be victorious irrespective of whether you are

the commander or not. This was the underlying reason for your dismissal."

Hadhrat Khalid ﷺ unequivocally accepted Hadhrat Umar's explanation.

At the time of his death, Hadhrat Kalid ﷺ began bemoaning loudly, and, when questioned in this regard, he lamented: "I gave my life for the sake of *jihad* solely to sacrifice it in the path of Allah Ta`ala and not to conquer foreign lands and gain victory over the enemy. I always rushed headlong into the cauldron of the battlefield where I thought I would get martyred but, alas, death always eluded me and now, it is pitiful that today I will die on a bed like an old woman."

When Ikrimah ﷺ, the son of Abu Jahal was martyred, Hadhrat Khalid ﷺ was seen weeping close by and grievingly uttering, "We did not expect that those who raised their swords against Islam will be blessed with martyrdom. (Hadhrat Ikrimah ﷺ had fought against Nabi ﷺ before accepting Islam.) Ikrimah has gained martyrdom, hence he is truly successful."

Our claim of love and the Sahaabah's ﷺ love

Let us examine our condition. We profess to give priority to the obedience and pleasure of Nabi ﷺ over every facet and aspect of our lives. In fact, Nabi ﷺ has mentioned in a *hadeeth*:

لا يؤمن أحدكم حتى تكون هواه تبعا لما جئت به

None of you is worthy of being called a believer until his desires are subject to my teachings.

Therefore, before engaging in any action, we should ask ourselves the following question: "Will this action of mine be in accordance to the teaching of Nabi ﷺ?"

If it is, well and good, but if it is contrary to the teachings of Nabi ﷺ then abandon it totally.

Once, a Sahaabi came before Nabi ﷺ while wearing a gold ring. Nabi ﷺ took this Sahaabi's hand in his *mubaarak* hands, removed the gold ring and threw it to the ground, and thereafter said: "This is the jewellery of the people of *Jahannum*." After some time, Nabi ﷺ left that gathering. However, the Sahaabi did not even endeavour to pick up the ring which still lay there on the ground. When he was advised that he could utilise the ring in some other avenue he candidly replied: "It is impossible for me to even pick up something that Nabi ﷺ has thrown away."

This is the dictate of love, obedience and sacrifice. Whatever Nabi ﷺ disliked, should not even be worthy of picking up from the ground.

Hadhrat Umar ؓ once came in the presence of Nabi ﷺ wearing a silken coat. Nabi ﷺ said: "It is impermissible for men to wear silk."

Immediately, Hadhrat Umar ؓ went home and threw the coat in the fire. The next day, when Nabi ﷺ asked him about the coat, Hadhrat Umar ؓ calmly replied: "I have thrown in into the fire."

Nabi ﷺ then said: "Silk is impermissible for males only; you could have given it to your women folk."

However, he in whose heart is entrenched the love of Nabi ﷺ cannot fathom the alternate use of an item that Nabi ﷺ himself has disapproved of. The only action worthy of such an item is its complete destruction.

Every claim must be supported with some proof. Thus, one who claims to love Nabi ﷺ must furnish the necessary proof, and that proof is our lifestyle. It is the height of injustice that we claim to be the followers and ardent lovers of Nabi ﷺ, yet our lifestyles are not in accordance to the lifestyle of Nabi ﷺ.

If our lifestyles are in accordance with the way of life of Nabi ﷺ, then our claims will be justified, but if it is contrary to that of Nabi ﷺ, then how can our claims ever be acceptable?

We claim to love Nabi ﷺ yet we earn our wealth from avenues that Nabi ﷺ has cursed. Hadhrat Jaabir ؓ has reported that:

لعن رسول الله ﷺ آكل الربا وموكله وكاتبه وشاهده وقال هم سواء

Nabi ﷺ has cursed the giver of interest, the one who consumes interest, the one recording the transaction and even the witnesses to the interest bearing transaction! Nabi ﷺ has undeniably stated that they are all equal in sin!

This very same interest is then utilised to build sprawling mansions and to lead a life of extravagance. Is this the type of love that we profess to have for Nabi ﷺ?

We claim to love Nabi ﷺ yet we indulge in bribery! Nabi ﷺ has stated that both the provider and the benefactor of bribery will be thrown into the fire of *Jahannum*!

We claim to love Nabi ﷺ yet we usurp the lands of others! Nabi ﷺ is reported to have said that whosoever usurps one hand span of land, on the Day of *Qiyaamah* a collar constructed of the seven earths will be strung around his neck.

We claim to love Nabi ﷺ yet we deceive people in our transactions! We conceal the inherent faults of the garments and portray the merchandise to simple-minded people as exquisite and expensive garments.

Once, Nabi ﷺ thrust his hand into a heap of grain piled up outside a shop. Nabi ﷺ noticed that it was wet, hence he (ﷺ) enquired from the owner: "What is this?"

The shopkeeper replied: "Some of the grain was drenched in the rain. Therefore, I covered the wet grain with the dry grain."

Nabi ﷺ expressed his displeasure and said,

من غشنا فليس منا

Whoever deceives, is not from among us.

We claim to love Nabi ﷺ yet we indulge in those actions that Nabi ﷺ has described as "not from among us". Now, if we are excluded and debarred from the group of Nabi ﷺ, then which avenue can we turn to? Today, when Muslims are bestowed with the reins of authority and non-Muslims are their subjects, we find

that the rights of these non-Muslims are totally trampled upon and callously ignored, be it physical abuse, usurping their land or wealth, etc., whereas Nabi ﷺ has stated that he will personally represent those non-Muslims and claim on their behalf on the Day of *Qiyaamah*.

The need to reform our lives

If the condition and the lives of the Muslim *ummah* are to be rectified, then adopting the lifestyle and mannerisms of Nabi ﷺ is an absolute necessity. Today, we are stooped in aping the lifestyles of the non-Muslims – the Germans, Americans, British, Japanese, Russians, etc. We desire to imitate them in every facet of our lives. We claim to love Nabi ﷺ yet we adopt the lifestyles of his enemies! Alas! If we truly possessed the love for Nabi ﷺ, then we would have searched the *ahaadeeth* and studied the lives of the Sahaabah ‎رضي الله عنهم and led our lives accordingly.

A poet has very beautifully said:

نظر سوئے دنیا قدم سوئے مرقد

کدھر جا رہا ہوں کدھر دیکھتا ہوں

My sight is on the world but my feet are going towards the grave.

Where am I going and where am I looking?

It is only logical that we must focus in the direction that we are travelling to because, if we are negligent, then we will most certainly stumble and fall or run into some difficulty. Similarly, we are heading towards the *qabr* (grave), but we have developed a fixation with the world, whereas we need to be concerned about the events in the grave; what will we need in the grave? What will benefit us in the grave?

Alas, our only concerns are, what type of job will I get? What type of house will I build? How many shops will I acquire, one, two or three? We have made these desires the objectives of our very

existence. The overwhelming desire to acquire these objectives belies our claim of having love for Nabi ﷺ because, if we truly possessed it, then our outlook towards life would have been very different.

Sa`d bin Abi Waqqaas رضي الله عنه - The conqueror of Persia

During the illustrious era of the Sahaabah رضي الله عنهم, two empires were considered to be the superpowers of the world, namely Persia and Rome. Every other country would form an alliance with either one of them.

Hadhrat Sa`d bin Abi Waqqaas رضي الله عنه was the conqueror of the Persian Empire. He was the third person to accept Islam and Nabi ﷺ had given him the glad tidings of *Jannat* in this world. He was also among the very first group of Sahaabah رضي الله عنهم who migrated to Madinah. Now we may think that since Hadhrat Sa`d رضي الله عنه was the conqueror of Persia, he must have led a very extravagant and pompous life. He probably owned an opulent mansion, wore expensive clothes, was perpetually surrounded by bodyguards and Allah Ta`ala alone knows what other luxuries he must have enjoyed.

But his condition was such that once he came across a decayed piece of hide embedded in a pile of dirt. Hadhrat Sa`d رضي الله عنه picked it up and gratefully remarked, "*Alhamdulillah*! Food arrangements for the next three days have been made." Hadhrat Sa`d رضي الله عنه cleaned it thoroughly, burnt it and lived off its ashes for the next three days. This was the condition of the one who had conquered the Persian Empire.

When Hadhrat Umar رضي الله عنه came to meet Hadhrat Sa`d رضي الله عنه, the army was leaving on its expedition. Hadhrat Umar رضي الله عنه walked alongside the camel while Hadhrat Sa`d رضي الله عنه was mounted on the camel. Thus, the Sahaabah رضي الله عنهم gauged the rank and position of Hadhrat Sa`d رضي الله عنه.

Hadhrat Umar رضي الله عنه held on to the reins of the camel and gave the following parting advice: "O Sa`d! Do not be deceived by the fact that you are called the uncle of Nabi ﷺ. In the court of Allah Ta`ala, lineage and family ties will be of no benefit, but service to *deen* will

be of great value and benefit. Inculcate righteous actions, for Allah Ta`ala removes evil actions with good actions.

إِنَّ الْحَسَنٰتِ يُذْهِبْنَ السَّيِّاٰتِ

"Indeed, good actions obliterate evil actions." (Hud: 114)

"Endeavour to adopt the way of Nabi ﷺ. You are setting off to wage a war with the enemies of Allah Ta`ala, but let the war be the last resort. First and foremost, invite them towards Islam with love and compassion, explaining to them the fundamentals of *deen* and if they accept your invitation, that will be an excellent outcome and do not lay a finger on them or their possessions. If they do not accept Islam, then invite them to live under Islamic rule and if they accept this invitation, then do not interfere with them or their possessions. However, if they reject both these invitations, then place your trust in Allah Ta`ala and wage a *jihad* against them to elevate the *deen* of Allah Ta`ala in that land. But, if at any time during that war they wish to make a truce, then accept this peace offering from them."

وَ اِنْ جَنَحُوْا لِلسَّلْمِ فَاجْنَحْ لَهَا

"And if they incline towards peace, then you also incline towards peace." (al-Anfaal: 21)

Hadhrat Umar ؓ advised Hadhrat Sa`d ؓ further and thereafter dispatched the army. On reaching Persia, Hadhrat Sa`d ؓ sent a letter to the Persian king stating:

إن معي قوما يحبون الموت كما تحب الأعاجم الخمر

I have in my company such people who love death just like how your people love wine.

The Persian king rejected the first two invitations. Subsequently, Hadhrat Sa`d ؓ declared war on them. During the battle, Hadhrat Sa`d ؓ was unable to participate in the actual battle due to the suffering caused by a large abscess. However, this did not hinder him from commanding the army. He sat on the roof of a house and shouted instructions to the army. He was scrupulously aware of

every soldier's position and, when he shouted out his instructions, his voice could be heard above the loud noise of the battlefield.

Hadhrat Sa`d ﷺ is *Mustajaab-ud-Da`awaat*

On one particular day, the battle was very intense and raged on fiercely. Hadhrat Sa`d ﷺ raised his upper garment and exposed the boils and abscess on his body so that no one would entertain any incorrect opinion of him. Coincidentally, a poet present on the battlefield, recited the following couplets:

"Today the battle raged fiercely. Many children have become orphans and many women have become widows, but our commander is relaxing and took no part in the battle."

Hadhrat Sa`d ﷺ immediately raised his hands and said: "O Allah! Cut his tongue off from me."

No sooner did Hadhrat Sa`d ﷺ complete his *du`aa*, that an arrow struck the poet in his neck and killed him. Nabi ﷺ had made *du`aa* to Allah Ta`ala that He grant Hadhrat Sa`d ﷺ the position of *mustajaab-ud-da`awaat* (one whose supplications are readily accepted) and the manner in which Hadhrat Sa`d's ﷺ *du`aa* used to get accepted was really amazing and astonishing.

On one occasion, a few people were embroiled in a discussion regarding Hadhrat Ali ﷺ, Hadhrat Talhah ﷺ and Hadhrat Zubair ﷺ. The general comments passed were not befitting the status of these illustrious Sahaabah ﷺ. (This discussion centred on the conflict that had taken place between them).

Hadhrat Sa`d ﷺ was informed of these comments and he pleaded with them: "Brothers! Do not speak ill of these Sahaabah! They were good people and Nabi ﷺ had given them the glad tidings of *Jannat* in this very world."

However, one person from this gathering did not take heed to Hadhrat Sa`d's ﷺ advice and continued slating these noble

Sahaabah ﷺ. Hadhrat Sa`d ﷺ advised this person for the second time, but he still remained adamant in his criticism.

Hadhrat Sa`d ﷺ then raised his hands and made the following supplication: "O Allah! Your beloved Nabi ﷺ had given the glad tidings of *Jannat* to these illustrious Sahaabah in this world. If this is true and these Sahaabah are Your beloved and accepted servants then unleash such a punishment upon that individual who speaks ill of them, which will serve as a lesson to others."

Hadhrat Sa`d ﷺ had barely lowered his hands when from among a herd of camels that were passing by, a specific camel became deranged and darted in the direction of the individual who was berating these noble Sahaabah ﷺ. It attacked him viciously and decapitated him by biting off his head. It thereafter joined its herd.

This was the swift and prompt manner in which Hadhrat Sa`d's ﷺ *du`aa* was accepted. He was *mustajaab-ud-da`awaat*, the governor of Kufa, the conqueror of Persia, but examine his worldly condition. He had sufficed on a decayed piece of animal hide for three days!

Respected brothers! The incidents of our pious predecessors are mentioned and recorded so that we ponder over them and endeavour to mould our lives according to the spirit and personality of Nabi ﷺ. This is the only way to gain success, salvation and acceptance in the court of Allah Ta`ala.

Effect of the Sahaabah ﷺ

The ruler of Sijistaan, which was under Muslim rule, stopped paying the tax to the Islamic government. The *Ameer-ul-Mu'mineen* dispatched a delegation to investigate the matter. Upon their arrival, the king of Sijistaan asked them: "Where are those people who used to come before you? What has transpired with them?"

The *ameer* (leader) of the delegation asked: "Whom are you enquiring about? What is the description of these people?"

The king replied: "Their cheeks were sunken in, their eyes were hollow and they were feeble and weak. Their sandals were worn out, their shawls were torn and their clothing was made of rags. They possessed neither saddles for their horses nor sheaths for their swords. This was their condition."

The leader of the party then asked: "What was the nature of their actions?"

The king admiringly replied: "They passed the entire night in the worship of Allah Ta`ala, crying before Him, prostrating before Him and supplicating before Him, and during the day they served the creation of Allah Ta`ala by assisting them with their daily chores. Their condition was such that when they entered my kingdom, I became overawed with fear and I was desperate to pay my taxes so that they will leave my kingdom. Where are these people?"

The leader of the Muslim party smiled and replied: "Their era of rule has passed, it is now our era of rule."

"This is your era of rule!" pointed out the king. "I now observe that you have fine steeds with the choicest type of saddles and you dress in fine and exquisite clothing. However, your presence does not strike that fear in me. If you want the taxes, you will have to take it by force (i.e. by defeating us in war)."

Subsequently, we conclude that it is our inner condition that has an effect on people. If we inculcate the fear of Allah Ta`ala in our hearts, then this will certainly produce an effect on others. It is recorded in a *hadeeth* that two fears cannot assemble in one heart simultaneously; namely, the fear of Allah Ta`ala and the fear of the creation. If the fear of Allah Ta`ala encompasses the heart, then the fear of the creation cannot enter that heart.

Nabi ﷺ had once mentioned:

نصرت بالرعب

I have been assisted with awe [which Allah Ta`ala has placed in the hearts of people].

If we are steadfast on *deen* and practically implement it in our lives, it will produce a greater effect on others. Today, we have mastered the technique and the art of presenting mesmerising speeches, but the contents of our speeches are not found practically in our own lives. Hence, our lectures and *bayaans* have minimal effect on the people.

Moulana Husain Ahmad Madani رحمة الله عليه, who was my *ustaad* and *shaikh*, was once sitting in a gathering when an individual presented himself before Moulana and, bending slightly forward, shook his hands. Moulana very sincerely said: “You are bending and lowering yourself before me! Bow and lower yourself before Allah Ta`ala.”

The entire gathering was reduced to tears on account of the sincerity of Moulana’s statement, which was part and parcel of Moulana’s way of life. Hence, it produced this type of effect on the gathering.

Repenting for our sins

We are all sinners. I do not say this out of humility, but Nabi ﷺ himself has stated in a *hadeeth*:

كلكم خطاء وخير الخطائين التوابون

Each and every one of you is a sinner, but the best of sinners are those who repent.

Allah Ta`ala loves those who acknowledge their mistakes, repent and are remorseful of their sins.

Hadhrat Abu Bakr رضي الله عنه enjoys the status of being the greatest *ummati* of Nabi ﷺ. In fact, he is the greatest person after the *Ambiyaa* عليهم السلام, but Nabi ﷺ had taught him the following *du`aa*:

اَللّٰهُمَّ إِنِّيْ ظَلَمْتُ نَفْسِيْ ظُلْمًا كَثِيْرًا وَّلاَ يَغْفِرُ الذُّنُوْبَ إِلاَّ أَنْتَ فَاغْفِرْ لِيْ مَغْفِرَةً مِّنْ عِنْدِكَ وَارْحَمْنِيْ إِنَّكَ أَنْتَ الْغَفُوْرُ الرَّحِيْم

O Allah! I have greatly wronged myself (by sinning) and none can forgive sins besides You. Therefore, forgive me, pardon me and shower Your mercy on me. Indeed, You are the Most Forgiving and the Most Merciful.

Nabi ﷺ had instructed Hadhrat Abu Bakr ﷺ to recite this *du`aa*; and we are also instructed to recite this *du`aa*. However, when reciting this *du`aa*, we should concentrate on its meaning and avoid reciting it in a parrot-fashion. It will only create the desired effect if we concentrate on its meaning. Thus, if we recite this *du`aa* with the desired concentration and the correct intention, seeking Allah Ta`ala's forgiveness and acknowledging our faults, then it will prove to be extremely beneficial.

Overlooking the faults of others and being merciful

Moulana Ilyaas رحمة الله عليه had once mentioned: "Allah Ta`ala will not forgive us on account of our *ibaadat*, because not a single action of ours is conducted in the correct way. Our acts of worship are not worthy of being presented in the court of Allah Ta`ala, but Allah Ta`ala will shower His mercy upon us and forgive our shortcomings if we overlook and forgive the faults of others. Allah Ta`ala will forgive us if we do not retaliate and seek vengeance against those who have physically or mentally abused us or have usurped our wealth or have been a source of great inconvenience to us."

Nabi ﷺ is reported to have said:

ارحموا من في الأرض يرحمكم من في السماء

Show mercy to those on earth and the Being in the sky will show mercy to you.

In another *hadeeth*, the following has been recorded:

من لا يَرحم لا يُرحم

Whoever is not merciful to others, mercy will not be shown to him.

Allah Ta`ala has stated in the Qur'aan:

وَلۡيَعۡفُوۡا وَلۡيَصۡفَحُوۡا ؕ اَلَا تُحِبُّوۡنَ اَنۡ يَّغۡفِرَ اللّٰهُ لَكُمۡ ؕ وَاللّٰهُ غَفُوۡرٌ رَّحِيۡمٌ

"Overlook (the faults of others). Would you not like Allah to forgive your faults? Allah is All-Forgiving, All Merciful." (an-Noor: 22)

If we overlook the faults of our brothers and forgive them, Allah Ta`ala will forgive us and overlook our faults. But if we are not prepared to forgo our rights and forgive others then how can we ask Allah Ta`ala to overlook and forgive our faults? Allah Ta`ala will deal with us in the same manner that we treat the creation. If we are tolerant towards people and show compassion and mercy towards them, Allah Ta`ala will shower His mercy upon us, but if we are intolerant and merciless, then Allah Ta`ala will take us to task for our shortcomings and punish us accordingly.

For this reason it is imperative that we implement the principles and ethos of Nabi ﷺ in our lives, and the avenues of achieving these objectives are by listening to lectures, reading *kitaabs* and studying *deen*. It is vital that we study *deeni kitaabs* with the correct intention: the desire of practically implementing that which we have read. Consequently, they will be beneficial to us, but if we read them superficially, as a form of entertainment, then it will practically be of no benefit to us and be reduced to a convenient substitute for reading magazines, newspapers, and novels.

The *Madrasah* – A source of mercy

Masha-Allah! A *madrasah* has been established in this town and I make *du`aa* that Allah Ta`ala allows it to flourish and also allows its blessings to spread continuously. May Allah Ta`ala also grant the parents the *taufeeq* of sending their children to this *madrasah* with this intention that we are making them *waqf* in the name of Allah Ta`ala. In this manner, the knowledge acquired by them, will be a source of benefit for the entire town.

It is recorded in a *hadeeth* that a *hafiz* will be addressed and told on the Day of *Qiyaamah*: "Take with you into *Jannat* 10 people of

your family who were supposed to be sent to *Jahannum* because of their sins."

Just Imagine! Ten people will be forgiven through the intervention of a *hafiz* on that day where a person is unprepared to part with even a single good deed of his! It is recorded in a *hadeeth* that the parents of a *hafiz* will be wearing crowns, the brilliance of which will outshine the sun. So, if we did not get the opportunity to become *huffaaz*, we should endeavour to make our children *huffaaz*, and if this is also not possible, then we should provide the means for others to achieve this goal.

This path is a fountain of blessings of which no one should remain deprived. The more opportunities we will grab, the more fortunate we will be. This path is a means of salvation and great honour. However, a very salient point to remember is that the assistance rendered should be from *halaal* and pure sources. The source from which wealth is acquired plays a fundamental role in the type of actions carried out. If we nourish our bodies with *halaal* food, then we will get the *taufeeq* to perform righteous actions and, conversely, nourishing it with *haraam* food will inspire us towards irreligious actions.

Our hearts will then become oblivious to the concept of *halaal* and *haraam* and our dominant concern will be to amass as much wealth as we can, irrespective of the source of this wealth. Once, a person sent me a money order with the following instruction: "This is the interest money accrued from my savings. Please spend it on the students of *hadeeth*."

I returned the money admonishing him: "Is this the value you attach to *hadeeth*? That money which is *haraam* and impure, which you cannot use personally nor on your family, you request that we utilise it for the benefit of the students studying *hadeeth*? Is this the status you hold for the guests of Nabi ﷺ? Was it not possible for you to send wealth from *halaal* sources?"

We must not delude ourselves into thinking that since this is a *madrasah*, we can donate wealth acquired from any source. No! We

must donate only pure and *halaal* wealth to the *madrasah*. If we are entertaining an honourable and noble guest, will we feed him with food of an inferior quality? Most certainly not! We will set down before him only the choicest and most superior quality of food. Similarly, these students are the guests of Nabi ﷺ, they have come to gain the knowledge of Nabi ﷺ. Are we now going to nourish their bodies with *haraam* and impure food? *Astaghfirullah*! Never! We will have to feed them with pure and *halaal* sustenance.

Those who can neither become *huffaaz*, nor is it possible for their children to become *huffaaz*, nor is it plausible for them to sponsor others to become *huffaaz*, they can make *du`aa* for the benefit of the *madrasah*. And, as far as *du`aa* is concerned, everybody can make *du`aa*. The young, old, infirm, weak, bedridden, everyone can make *du`aa* for the benefit of the *madrasah*. Service to *deen* is rendered according to one's capacity, and making *du`aa* is also a service to *deen*. Therefore, no one can have any excuse to not provide some service to *deen*.

Remember! The students of the *madrasah* will become a great army that will crush evil practices and customs, challenge the enemies of Islam and defeat their baseless arguments and objections, and spread the message of Islam throughout the entire world. The *madrasah* is like a fortified garrison and the students are the soldiers being trained to serve *deen*. *Insha-Allah*, Allah Ta`ala will place the flag of Islam in their hands and they will spread *deen* to the four corners of the world.

We know how many *ulama* had come from Iran, Hamdaan, Turan and, Allah Ta`ala alone knows, from which other places, to Kashmir to establish *deen*. And thereafter, *ulama* were dispatched from Kashmir to every nook and cranny of the world to serve and propagate the *deen* of Allah Ta`ala. We do not know what type of service and what position will be bestowed upon which student. Therefore, we should make *du`aa* for every student and ask Allah Ta`ala to use each one for the service of *deen*.

It is recorded in a *hadeeth* that the *du`aa*, which was not commenced and terminated with *Durood Shareef*, will remain suspended between the skies and the earth and will not be presented in the divine court of Allah Ta`ala. There is no need to recite *aameen* loudly; it can be said softly. You can make *du`aa* and I will also make *du`aa* and those who cannot make *du`aa*, can recite *aameen* to my *du`aa*.

Discourse 26

Upbringing of Children - The Parents' Duty

الحمد لله وكفى وسلام على عباده الذين اصطفى ، أما بعد :

Women's passion for *Deen*

Once, a few women presented themselves before Nabi ﷺ and pleaded: "O Nabi ﷺ! The men get the opportunity to learn *deen* directly from you. They sit in your blessed company, ask questions, and perform their *salaah* behind you, etc., while these opportunities are not provided to us. O Nabi ﷺ! Please make the necessary arrangements for us to acquire *deen* directly from you as well."

Nabi ﷺ was extremely pleased with this request and instructed them to gather at a certain person's house and imparted *deen* to them.

We understand from this incident that such requests presented by women are laudable and we should endeavour to sincerely fulfil them. During the era of Nabi ﷺ, the Sahaabah ﷺ acquired *deen* directly from Nabi ﷺ. The womenfolk educated themselves by directing their questions to the pure and noble wives of Nabi ﷺ who would then refer the matter to Nabi ﷺ if they did not know the correct answer.

It was the customary practice of the previous eras that the father would teach his daughters, a brother would teach his sister and a husband would teach his wife. This practice is still prevalent in a few areas, where the learned women teach the young girls of the locality. But, unfortunately, generally this system has been annihilated by the custom of sending young girls to school even after they have reached the age of maturity.

Educating our children

Nurturing and upbringing of children requires that they be taught the basics of *deen*, respect for parents and elders, etc., and not that they be sent to schools where the observance of *purdah* is non-existent, where the free-thinking mentality is rampant, where

irreligiousness is part and parcel of the curriculum, where vile and despicable habits are nurtured, where truth is distorted and lies concocted, and where a host of other harms exist. It is incumbent that we make the correct arrangements to ensure that our children – and especially the womenfolk – study at home.

Schools are dens of vices, especially for girls. When the proper arrangements are made for them, they will then fulfil their responsibilities towards their parents and husbands, and live in this world with honour and respect by protecting their chastity. They will also progress monumentally in *deen*, and their offsprings will be pious and religious as well.

The need for educating our children starts at the very inception of their lives, from the time of birth. It is recorded in the *hadeeth* that when any child was born, it was bathed, cleaned and presented before Nabi ﷺ who would recite the *azaan* and *iqaamah* in the ears and then perform *tahneek*. *Tahneek* entailed placing a *khajoor* (date) in the child's mouth after it had been softened and moistened in the *mubaarak* mouth of Nabi ﷺ, so that the blessed saliva of Nabi ﷺ and the sweet *khajoor* were the first and foremost parts to enter the mouth. This practice ensured that the child would be imbued with a sweet tongue and a jovial temperament. This was the general practice of Nabi ﷺ.

When the child learnt to speak, the child was taught: لا إله إلا الله وحده لا شريك له له الملك و له الحمد – *laa ilaaha illallahu wahdahu laa shareeka lahu lahul mulku wa lahul hamd* – and thereafter, as the child grew older, the child was taught the necessary aspects of *deen*.

Children easily memorise what they hear uttered in their presence. Hence, if the parents read *istighfaar*, the *kalimah*, *Durood Shareef*, etc. regularly, the child will automatically memorise them as well, but if the child is accustomed to hearing vulgar and obscene words, then such words will be embedded in the child's mind and abandoning such language, when the child becomes older, will become extremely difficult.

Moulana Yahya رحمة الله عليه memorising the Qur'aan

Hadhrat Moulana Yahya رحمة الله عليه, a saint of contemporary times, was taught a quarter *sipara* of the Qur'aan by the time he was weaned. This remarkable achievement was the result of listening and learning the Qur'aan at the hands of the young girls who looked after him. Instead of reciting fairy tales and stories of some fictitious characters, they would teach the Qur'aan to him and, by the age of seven, Moulana had memorised the entire Qur'aan Shareef. Thereafter, it was his daily practice to recite the entire Qur'aan Shareef before partaking of his meals.

Moulana would commence his recitation at *Fajr* and complete it at the time of *Zuhr*, and this practice continued for six months. The result of this was that the Qur'aan became entrenched in Moulana's heart to such an extent that the need subsequently never arose for him to look into a Qur'aan.

It is imperative that we begin the training of children in their formative years so that on the Day of *Qiyaamah*, they will not lay a claim of negligence against us, in the court of Allah Ta`ala, and say: "O Allah! Our parents had the utmost concern for our daily needs. They fed us, clothed us and, if we were sick, they made the necessary arrangements for our treatment. They perpetually strove to keep us happy but, O Allah! They did not teach us *deen*. O Allah! Ask them why?"

The parents will be taken to task for neglecting to fulfil this fundamental duty. Children are a trust and a favour from Allah Ta`ala. It is binding upon us to uphold this trust and appreciate this favour, and the manner of accomplishing this is inculcating good character and pious actions in them.

In some areas, children are taught *salaah* by their mothers, elder sisters, aunts, grannies, etc., and the training is of such a nature that until they do not complete their *salaah*, they will not get their meals. Subsequently, when the women of the house transfer the importance of *salaah* to the children, they will develop a great

enthusiasm for it and the importance of it will be embedded in their hearts.

Harms of incorrect education

But, if they are sent to school, there is a tendency to drift away from *deen* and ultimately their beliefs, character, morals and actions become corrupt and they become averse to the laws of Allah Ta`ala and the noble *sunnat* of Nabi ﷺ. Those children who are raised under the correct supervision of their parents, are imbued with the correct understanding of *deen*, good character and polite speech.

I was once addressing a group of women at a certain venue. The man of the house approached me and said: "My wife wishes to pose a question to you on condition that I must not be present."

I declared: "You have the option of staying or leaving, but a few other males will remain with me."

He agreed to this request and his wife, speaking from behind a curtain, began her questioning. She commenced by pointing out that she had forwarded this question to various other *ulama*, but received no satisfactory answer.

"I believe," she started, "that whatever is contained in the Qur'aan is correct, but it is my opinion that it was not directly revealed from Allah Ta`ala, but compiled by Nabi ﷺ and thereafter he, Nabi ﷺ, declared that it was from Allah Ta`ala merely to pacify the people."

Where did this drivel emanate? These types of thoughts and lopsided reasoning are the fruits of English secular education. The teachers in the secular schools are devoid of any understanding of *deen* and, combined with the secular school curriculum, the child is influenced to reason along these lines that the Qur'aan is not the divine word of Allah Ta`ala, etc. Now, what is to be expected of the state of one's Imaan? One of the fundamental beliefs of Islam is to unequivocally believe that the Qur'aan was revealed by Allah Ta`ala and is the source of guidance for all.

"Tell me," I asked. "Have you read the *seerat* (biography) of Nabi ﷺ?"

"Yes," she instinctively replied. "I have read it in Urdu and English."

"Then tell me," I pointed out. "Did you come across in the *seerat* that two distinguishing qualities of Nabi ﷺ were his honesty and truthfulness?"

"Yes," she admitted. "I have come across this many a times."

"Then your question has been answered!"

"How? I do not understand," she said, puzzled.

I then explained: "To claim that something was revealed by Allah Ta`ala, but in reality was not, is dishonesty and an honest person will not make such a claim. An honest person will never hide that which was revealed to him no matter how beneficial or detrimental it may prove to be to the general people. If an honest son quotes his father, he will not attribute anything to his father that he thinks will benefit the listener without pointing out that he has added this statement from his own side.

"Similarly, to suggest that Nabi ﷺ had declared that the Qur'aan was revealed by Allah Ta`ala, merely to pacify the people, is ludicrous because such an audacious claim will eventually be exposed. Your reasoning belittles the intellect of Nabi ﷺ because it concludes that Nabi ﷺ did not consider the possibility that people will eventually realise that the Qur'aan was indeed not revealed by Allah Ta`ala and the years of toiling and striving he had undertaken, to spread the message, will be rendered useless. *Na`oozubillah*! Not considering the final outcome of one's actions depicts one's level of intelligence, and intelligent people generally think about the end result of their words and actions."

"Now I understand," she said.

This woman had acquired English secular education! The point that I wish to draw your attention to is that if we are going to

dispatch our daughters to secular schools, they will be indoctrinated with negative sentiments and ideologies about Islam. They will deny the revelation of the Qur'aan, the prophethood of Nabi ﷺ and the existence of the *malaa'ikah*. They will opine that *salaah*, *sajdah*, *ruku* and other *ibaadaat* are dogmatic actions and they will not observe *purdah*, but dress immodestly, shamefully exposing their bodies. What will be the outcome of this? Utter ruination in this world and the hereafter!

A huge sum of money is spent on their tertiary education and, during their years of study, the parents spend lavishly on them to maintain their happiness. After they graduate, some find a job while others do not. And sometimes those who have a job cannot maintain their standard of living which they were accustomed to during their stay at the university, because the salary that they are earning is less than what used to be spent on them.

Freedom and gender equality

Another evil quality that college educated girls develop is the concept of 'freedom from being dominated' and that everyone is created equal. Hence, when they marry they are unprepared to live under the 'yoke' of their husbands. They will have an equal say in every affair of their married lives. How will it ever be possible for them to obey their husbands? It will be virtually impossible and, Allah Ta`ala protect us, if the husband is also irreligious, the spouses will lead their own separate and free lives.

Conversely, if the husband is religiously inclined, that home will become a mini *Jahannum* due to the incompatibility of the spouses.

When a child is learning to speak, Nabi ﷺ has instructed us that the first thing we should teach the child is the *kalimah* and, as he grows older, the different aspects of *deen* need to be imparted to him. If the correct and proper *deeni* education is taught to the child then, *Insha-Allah*, the child will be saved from odious and corrupted ideologies; but if the child is reared in an incorrect environment, where no importance is attached to concepts such as *purdah*, good

character, *salaah*, recitation of the Qur'aan, fasting, etc., then the child will be easily influenced by the negative sentiments and profane reasoning prevailing in today's society to such an extent that the child will even deny the existence of Allah Ta`ala!

We have frequently met youth who deny the existence of Allah Ta`ala; and met fathers who complain that their sons are denying the existence of Allah Ta`ala.

"Thanks be to Allah Ta`ala?" the son asks sardonically. "There is no such thing. If He does exist then show me His whereabouts."

This lamentable state is the direct result of their incorrect upbringing. It is binding upon the parents to fulfil the fundamental needs of their children; and of those needs, the primary need is their *deeni* education. Daily, a time should be set aside for teaching *deen* to them. If the parents do not discharge this responsibility, then the child will grow up to be a disobedient and disrespectful child and flagrantly trample upon the parents' rights. "This is the era of freedom and equality," he will say indignantly. "Parents and children are equal. Our parents are our peers. They do not command any authority over us!"

Correct rearing and nurturing of children is a great responsibility placed upon the parents.

The first *madrasah*

The first *madrasah* of the child is the mother's lap. This is the initial stage of his education. The child will imitate the subconscious actions of the mother. Hence, if she utters '*Alhamdulillah*' upon sneezing, the child will learn that one should say '*Alhamdulillah*' after sneezing and, if she replies '*Yarhamukallah*' in reply to one who says '*Alhamdulillah*' after sneezing, the child will learn that as well. If the child observes the parents making *salaam* to one another, he will also become accustomed to making *salaam* to whomever he meets. The character displayed by the mother will be established in the child. If she utters foul and abusive words or speaks with gay

abandon in every affair of life, the child will also be accustomed to speaking with a free tongue and not keeping a vigilant check on what he/she says.

Ironically, some parents become proud when their child uses vulgar language. This is not an aspect to be boastful of, but rather something to wail over. Children automatically inculcate the actions of their parents. They will imitate the actions of their seniors and, once these actions become habitual, it is extremely difficult for them to discard them. Therefore, the responsibility of the mother in nurturing the children is far greater.

If the child falls seriously ill – Allah Ta`ala protect us – and the doctor prescribes a strict diet, then the entire household will adopt this diet to ensure that the child follows it. Otherwise, he will be admitted to a hospital where the prescribed diet can be followed. The parents invariably spend endless sleepless nights worrying and caring for the child, and even relatives and neighbours sympathise with the parents in their predicament and offer their assistance in caring for the child.

All this sympathy and concern is for a physical sickness; but if the child perpetually uses vulgar languages or perpetually tells lies, then there is a general apathy or unconcern at this behaviour, implying that we do not consider these to be incorrect or sinful actions, whereas they are in direct conflict with the injunctions of the Qur'aan and *hadeeth*! Why do we display such a hypocritical attitude in these affairs? Why do we have such a brazen indifference to these 'sicknesses'? Our children will become good citizens and true assets to our community only if we rear and nurture them in the correct manner.

Hadhrat Abdullah bin Zubair ﷺ accompanied his father for all the battles that he fought in. Hadhrat Zubair ﷺ used to make Hadhrat Abdullah ﷺ sit behind him on the horse and Hadhrat Abdullah ﷺ used to cling on to his father's waist for support. The reason that Hadhrat Zubair ﷺ took his son for *jihad* was that he desired to expel the fear of *jihad* from his son's heart. The result of

this was that Hadhrat Abdullah ﷺ became noted for his extraordinary courage and valour on the battlefield. He feared absolutely nothing. This remarkable achievement came about because of the training and guidance he had received from an early childhood. That was the era of *jihad* being fought with horses, swords, and arrows. Hence, the children were taught to master the skills of that era. In the modern era, our children's training will be to take them to the *musjid*.

Once, I was invited to a certain place and my host had a three or four year-old son. When the time for *salaah* had arrived, I told the boy, "Come! Let us go to the *musjid*." He immediately took hold of my finger and accompanied me to the *musjid*.

"What is your opinion of this child?" another friend of mine queried. "He seems to be an obedient child," I remarked. "He came with us to the *musjid*."

"Once," explained my friend, "this child's grandfather was teaching and advising him in some matter when the child indignantly replied, 'Stop talking and be silent! You are bothering me.'"

Surprisingly I asked, "Did he really say that?" My friend nodded in the affirmative.

I investigated this matter and found out that actually, these were the precise words that the very same grandfather had uttered to the boy's grandmother when she had advised him on a certain matter. Accordingly, the child responded in a manner that he understood to be correct.

Therefore, it is of paramount importance that we restrain ourselves and speak respectfully in the presence of children.

The effects of us nurturing our children correctly

Our pious predecessors nurtured their children with good habits, excellent character and good etiquettes, which also produced a

positive effect on the child. Once, Hadhrat Abdullah bin Umar's ﷺ grandson was seated next to him when a visitor came to meet him and posed the following question: "What is the penalty for killing a mosquito?"

"Who are you and where did you come from?" Hadhrat Abdullah ﷺ had lost his vision in both eyes at that time. The visitor introduced himself and revealed that he was from Iraq.

Hadhrat Abdullah ﷺ told him: "You do not ask about the penalty for killing Nabi's ﷺ grandson in the plains of Karbala, but you query about the penalty for killing a mosquito?" The visitor became infuriated and glared at Hadhrat Abdullah ﷺ.

Hadhrat Abdullah's ﷺ grandson upon witnessing this commented to his grandfather:

نظروا إليك بأعين محمرّة نظر الذليل إلى العزيز القاهر

They are staring at you with bloodshot eyes like how a disgraced inferior person will glare at his superior.

The grandson graphically captured the scene to his grandfather. This was the level of intelligence and discernment of children who were reared with the correct understanding of *deen*.

When Mahmood Ghaznawy came to India, he took a Hindu youngster and raised him in a princely manner. He taught him the royal etiquettes, the manner of addressing people, the way of conducting oneself in the royal court, etc. When this was accomplished, Hadhrat Ghaznawy crowned him as the royal prince. At this point, the youngster began crying. When questioned in this regard, he said: "My mother had always instilled the fear of Mahmood in my heart. The cruelty of Mahmood was continuously bandied around, such, that the children used to tremble at the very mention of his name. If only my mother was still alive, then I would have told her that Mahmood was not evil, but a kind person and he has raised me in a manner that they would not have been able to accomplish. This is why I am crying."

Our pious predecessors imparted *deen* to their children practically. The children observed the manner in which they were leading their lives and learnt the correct etiquettes in every facet of life; the *sunnat* manner of eating (washing our hands before commencing to eat, reciting '*Bismillah*' before eating, eating with the right hand, drinking with the right hand in three sips, eating small morsels of food, reciting '*Alhamdulillah*' during the meals and after drinking, etc.), the *sunnat* manner of wearing our clothes and the *masnoon du`aas* to be recited on various occasions. In short, every feature of their lives was led according to the teachings of Islam. This is the very essence of rearing children and, if they are reared in this manner, then they will become the flag-bearers of *deen* and a source of guidance for all.

In contrast, if they are reared incorrectly, they will become a source of grief and sorrow for their parents. Numerous parents have complained to us about the insensitivity and downright arrogance displayed by their children. Their attitude and mannerisms are abhorrent. They do not desire to even talk to their parents, so much so that, if the father enters the home, the child leaves the house in order to avoid his company. If the child is raised correctly, then he/she will respect and honour his/her parents and consider them to be a boon from Allah Ta`ala.

Incorrect upbringing of children will result in our detriment in this world and in the hereafter.

A certain youngster whose father is my friend, developed the habit of stealing and pilfering. When he was caught and imprisoned, his father announced that his son had passed away in order to protect his honour.

Once, I asked a person whether he had attended to his children's education.

"What can I do?" he wailed. "They have developed such bad habits that I am even prepared to pay 100 000 rupees to someone just to take them away from my sight."

This is the lamentable plight of today's children. These very children, who were supposed to be the comfort of our eyes, have become the source of our grief and sorrow and, if we analyse this situation objectively, we will realise that the fault invariably lies at our feet. If they were brought up in the correct *deeni* environment, they will naturally respect and honour their parents and the parents as well will be compassionate towards them. Life will be pleasant and trouble-free for everyone concerned.

But alas! We have not heeded the warnings of our pious elders and our homes have been transformed into hellfire! When the parents and the children have enmity for each other, the resultant condition is the utter destruction of the family structure. The father expels the son from the home and instructs every family member to sever ties with him.

But the mother, because of her natural undying love for her child, secretly arranges for the son to visit them when the father is not around. Thus, the entire family structure is in tatters because of the incorrect upbringing of the children.

If a warrant of arrest is issued – Allah Ta`ala forbid! – and the child is thereafter incarcerated, how concerned do we not become over this child's plight? Every family member, relative, neighbour and friend will endeavour to seek the child's release from imprisonment. But when this very same child develops evil habits, then why is it that no one even blinks an eyelid at his actions? Whereas the term of imprisonment for this crime is the fire of *Jahannum*! Our primary concern should be to save our children from the fire of *Jahannum* and, to achieve this, we need to communicate with them and advise them with compassion and wisdom.

It is reported in a *hadeeth* that when the child reaches the age of adolescence, he or she should be treated like a smaller brother or sister. They should not be berated publicly or even within the confines of the home and, when the child reaches a marriageable age, then the parents must make the arrangements for their marriage.

Thereafter, they should address him saying: "O my child! Whatever rights you have over us, we have fulfilled it to the best of our ability. Now you are married. May Allah Ta`ala save us from the *fitnah* which may emanate from you."

With regard to the relationship between siblings, the *hadeeth* explicitly states that the elder brother enjoys the status of the father. These concepts have to be instilled in the lives of our children. If the correct Islamic ethos is not inculcated in our children, it will result in the destruction and disgrace of the family honour which existed for decades and, resultantly, the parents become ashamed of presenting themselves in society because of their children's actions.

A person does not unnecessarily amputate a troublesome or infected limb. Similarly, the father cannot excommunicate his son or daughter, but how does he interact with his child in a humane manner? How does he exercise patience with these conflicting conditions? All these types of problems are the direct result of incorrect education and nurturing. May Allah Ta`ala grant us all the *taufeeq* to bring up our children correctly. *Aameen*.

Discourse 27

The Status of Knowledge

الحمد لله وكفى وسلام على عباده الذين اصطفى ، أما بعد :

أعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم

قُلْ هَلْ يَسْتَوِى الَّذِيْنَ يَعْلَمُوْنَ وَ الَّذِيْنَ لَا يَعْلَمُوْنَ

"Say [O Muhammad ﷺ]. Are those who have knowledge and those bereft of it, equal?" (az-Zumar: 9)

Is it possible for those whom Allah Ta`ala has blessed with knowledge to be equal to those who are devoid of it? This is not possible, just as a wealthy and affluent person is not equal in rank to a pauper. The wealthy person possesses the capacity to assist the poor, destitute and orphans, as well as funding various *madrasah* and *musjid* projects. In contrast, the pauper does not even have sufficient wealth to fulfil his own needs, let alone assist another needy person!

In a similar vein, a member of parliament cannot be equal to an ordinary citizen nor can the king of a country be equal to his subject. Accordingly, a learned person cannot be equal to one who does not possess *`ilm* (knowledge) because, just as the wealthy person has the capability to assist others, the learned person also assists others by imparting *`ilm* to them. This can be achieved by teaching the Qur'aan, *hadeeth* or *fiqh* to them. The learned ones guide mankind to the straight path and prevent them from committing sins. Therefore, never can these two disparate parties ever be equal. Their difference is like the difference between the earth and the skies!

Can one who walks on an unfamiliar path durig the still of the night clutching a light in his hand be compared to one walking the same, unfamiliar path without a light? The one clutching the light will be able to avoid all the obstacles and dangers encountered along the path – for example, potholes, protruding objects, dogs, snakes, etc. – whereas the one walking without the light is in danger of either falling into a pothole, tripping over a stone, being bitten by a snake or simply falling into a heap of filth.

There is a vast contrast between these two classes of people. *Alhamdulillah*, through the grace of Allah Ta`ala, a *madrasah* has been established in this locality and the special *noor* (spiritual effulgence) of Allah Ta`ala is descending on this community. It is the incumbent duty of every person, young and old, in this locality to take benefit from this light. This special light can be attributed to the light of the sun. Just as the rays of the sun illuminates and clarifies everything, this light enables us to clarify and understand the laws of Allah Ta`ala. We understand clearly what is *halaal* and what is *haraam*; those avenues leading us to the pleasure of Allah Ta`ala and those incurring His wrath and displeasure. An added benefit of this light is that we will be able to distinguish between the life of this world and that of the hereafter.

Result of educating ourselves

In the *madrasah*, by educating ourselves with *deeni masaa'il*, we will learn how to perform our *salaah* correctly, learn the *faraa'idh* of *salaah*, the *wajibaat* of *salaah*; which actions are *sunnat*, which are *mustahab*, which are *makrooh* and which actions nullify the *salaah*.

The correct pronunciation of every letter in the *Qur'aan Shareef*, which was revealed over a period of 23 years, is also taught in the *madrasah* together with the manner in which it was recited by Nabi ﷺ himself.

The way that Nabi ﷺ led his life, the way that he (ﷺ) spent every moment of his time, the manner in which Nabi ﷺ interacted with family and friends or strangers, the way that he (ﷺ) fought in *jihad*, the way that Nabi ﷺ performed his *ibaadat*; in fact, every facet of Nabi's ﷺ life is taught in the *madrasah*.

The *madrasah* is one of the defining factor that distinguishes us Muslims from the animal kingdom, for if we were uneducated in matters of *deen*, then what will be the difference between us and them? Our daily activities would revolve merely around eating, drinking and procreating! Thus, that unfortunate individual who does not derive benefit from this spiritual light, is like that animal

which merely wanders around from point to point without recognising its Creator and not understanding the purpose for which Nabi ﷺ was sent in this world.

If he is questioned about the battles of *Uhud* and *Badr*, what was Nabi's ﷺ condition in these battles, how many Sahaabah ؓ participated in these battles, how many were martyred, etc.; he will have a blank expression on his face. This unfortunate soul will be unacquainted with *masaa'il* such as parents' rights, children's rights, rights of spouses, rights of neighbours, how to conduct business or earn a living, etc. Therefore, it is a truly magnanimous favour of Allah Ta`ala that he has established a *madrasah* in this locality.

Allah Ta`ala has also dispatched to this locality people of *`ilm* who are sacrificing their time and effort for the benefit of *deen*. May Allah Ta`ala increase their efforts, may Allah Ta`ala accept their work, may Allah Ta`ala grant them the *taufeeq* to work with sincerity, may Allah Ta`ala increase them in their determination and courage and may Allah Ta`ala grant them success and the attainment of His divine pleasure. *Aameen*.

Duty of the residents residing around the *madrasah*

The residents of this locality and those from the surrounding areas are duty bound to come and seek *`ilm* from this *madrasah* and gain proximity to Allah Ta`ala. The *mubaarak* life of Nabi ﷺ will be explained, helping us to differentiate between the correct and incorrect actions. When Allah Ta`ala created Aadam ؑ, a *madrasah* was also established. Allah Ta`ala was the *ustaad* and Aadam ؑ the student.

وَعَلَّمَ اٰدَمَ الْاَسْمَآءَ كُلَّهَا

"And He taught Aadam (ؑ) the names of everything." (al-Baqarah: 31)

Thereafter, Aadam's ؑ examination was taken by testing his *`ilm* against that of the angels and Allah Ta`ala made Aadam ؑ successful in his examination.

The importance and virtue of a *madrasah* can be gauged from the action of Nabi ﷺ. When Nabi ﷺ migrated from *Makkah* to *Madinah*, he first erected a *musjid* and in the *musjid*, a section was reserved for a group of Sahaabah ﷺ who spent the entire day acquiring *`ilm*. They would eat and sleep in that reserved section as well. If a Sahaabi owned a date orchard, he would hang a bunch of dates in the *musjid* and these Sahaabah, engaged in acquiring *`ilm*, would partake from this bunch whenever they were hungry. This was their arrangement for meals. Allah Ta`ala thereafter blessed them with such acceptance that until the Day of *Qiyaamah*, none will surpass them in excellence and virtue.

"I was sent as a teacher"

Once, Nabi ﷺ entered the *musjid* and observed two groups of Sahaabah ﷺ. One group was engaged in *nafl salaah*, *ibaadat*, *zikr*, *du`aa*, etc., while the second group was engaged in learning and imparting *deen*. Nabi ﷺ praised both groups and then said,

إنما بعثت معلّما

"I have been sent as a teacher."

He then sat in the company of the second group. After the demise of Nabi ﷺ, Hadhrat Abu Hurairah ﷺ once went to the market and announced: "O people! You are engaged in trade and business while the estate of Nabi ﷺ is being distributed in Musjid-un-Nabawi."

The people hastened to the *musjid* and found a few people discussing *deeni masaa'il*.

"Where is the estate of Nabi ﷺ being distributed?" they asked, astonished.

Hadhrat Abu Hurairah ﷺ pointed to the gathering and said: "That is the estate of Nabi ﷺ. Nabi's ﷺ estate and inheritance is *`ilm*."

`Ilm* is the legacy of the Ambiyaa عليهم السلام. Those who make the sacrifice and go out to seek *`ilm are the guests of Nabi ﷺ, and Allah

Ta`ala ensures that these guests receive the inheritance of Nabi ﷺ; *`ilm*.

The significance of the Qur'aan

A Muslim enjoys a very lofty status in the eyes of Allah Ta`ala. May Allah Ta`ala grant us sincerity in our actions. The status of a Muslim has been expounded in the Qur'aan 14 centuries ago. He can challenge the world in the words of the Qur'aan, which declares:

وَاِنْ كُنْتُمْ فِيْ رَيْبٍ مِّمَّا نَزَّلْنَا عَلٰى عَبْدِنَا فَأْتُوْا بِسُوْرَةٍ مِّنْ مِّثْلِهٖ ۖ وَادْعُوْا شُهَدَآءَ كُمْ مِّنْ دُوْنِ اللّٰهِ اِنْ كُنْتُمْ صٰدِقِيْنَ

"And if you are in doubt regarding that which We had revealed to Our slave, produce then a Surah which equals [a Surah of the Qur'aan], and call upon your helpers besides Allah Ta`ala [to assist you] if you are true." (al-Baqarah: 23)

The entire world can contrive to produce a single *surah*, but they will fail dismally. Hence, any Muslim can boldly and courageously stand up and declare that no one can reproduce a single *surah* of the Qur'aan. The honour of memorising and reading the Qur'aan, which was revealed by Allah Ta`ala to His Rasul ﷺ, has been conferred only upon a Muslim who also recites these *aayat* of the Qur'aan in *namaaz* and out of *namaaz*.

It is recorded in the *hadeeth* that the *malaa'ikah* seek out the gatherings where the Qur'aan is being recited and, when they discover such gatherings, they summon other *malaa'ikah* to join them. Recitation of the Qur'aan is such a bounty of Allah Ta`ala that the very *malaa'ikah* who conveyed the *wahi* to Nabi ﷺ were only allowed to recite those verses at that specific point in time. They are not allowed to recite the Qur'aan whenever they desire. This exclusivity of reciting the Qur'aan whenever one desires is the sole right of a Muslim only.

The blessings of the Qur'aan are such that one receives 10 rewards for every letter recited. It is recorded in the *hadeeth* that whoever recites *Surah Ikhlaas* once will receive the reward of reciting one third of the Qur'aan; whoever recites *Surah Faatihah* once will receive the reward of reciting two thirds of the Qur'aan, and whoever recited *Surah Yaseen* once will receive the reward of reciting the entire Qur'aan 10 times.

The recitation of the Qur'aan is indeed a great boon and favour of Allah Ta`ala as well as a source of untold treasures. The divine scriptures of the previous nations have been terminated. Neither can the *Tauraah*, nor the *Injeel*, nor the *Zaboor* be found in its pristine state. The present books have been altered and distorted. This is the fundamental reason why a '*hafiz*' of the previous books does not exist and one cannot refer to any type of commentary for these *kitaabs*. The Qur'aan, however, remains intact in its original condition as revealed 1400 years ago. Every *surah*, every word and every letter of the Qur'aan is protected.

Muslims read it, memorise it, teach it to others and enlighten their lives by practically acting upon its injunctions. Whoever memorises the Qur'aan has indeed performed a very praiseworthy act. I have been informed that a few children, boys and girls, from this locality have become *huffaaz*. *Masha-Allah*! May Allah Ta`ala bestow His special blessings upon them and may the *noor* and *barkat* of the Qur'aan enlighten their hearts and tongues and may Allah Ta`ala grant them the *taufeeq* to constantly read it and teach it to others.

It is mandatory upon us to express our gratitude and appreciation for this great boon showered upon us by Allah Ta`ala – the *madrasah*. And the manner of expressing our gratitude is by assisting the *madrasah* in any way possible. We should encourage our children to attend the *madrasah* and take an active interest in their studies. Find out what they have learnt, what is their *sabaq* (lesson) for tomorrow, how many lessons are they taught daily, etc., so that the importance of the *madrasah* will become entrenched firstly in our hearts and that of our children. If we do not have

children, then encourage our relatives, friends and neighbours to send their children to the *madrasah* and, if we are unable to even do this, then simply make *du`aa* for the benefit of the *madrasah*.

Also, we should not be duped into believing that the age of learning is only during our youth. Nabi ﷺ was 40 years old when he received the first revelation and most of the Sahaabah ﷺ were middle aged at the advent of Islam and memorised the Qur'aan at that age. When Hadhrat Umar ﷺ memorised *Surah Baqarah*, he was so elated that he slaughtered a camel and distributed its meat among his relatives and the poor and needy.

Today, we are fortunate that the entire Qur'aan has been compiled and made easily available for us to read. Thus, we have to value this favour of Allah Ta`ala upon us.

This Qur'aan is also the *`ilm* of *nubuwwat* (prophethood). The status and position of a Muslim is not judged by his wealth, material possessions, etc., but by the *`ilm* of *nubuwwat* – by acquiring the knowledge of *deen*. The more a Muslim acquires this treasure, the more fortunate will he be and the greater will his position be in the sight of Allah Ta`ala. May Allah Ta`ala bless us with the correct *taufeeq*. *Aameen*.

Discourse 28

Forgiveness is in Following the Sunnat

نحمده ونصلي على رسوله الكريم ، أما بعد :

Wahshi's ﷺ concern before accepting Islam

Nabi ﷺ was born in Makkah Mukarramah and resided there for a period of 53 years and thereafter made *hijrat* to Madinah Munawwarah. Allah Ta`ala had decreed that Nabi ﷺ will re-enter Makkah Mukarramah as a conqueror, and people will enter into Islam in droves. Allah Ta`ala had made Islam the dominant religion and the Muslims the dominant nation.

إِذَا جَآءَ نَصْرُ اللهِ وَ الْفَتْحُ ۙ وَ رَاَيْتَ النَّاسَ يَدْخُلُوْنَ فِيْ دِيْنِ اللهِ اَفْوَاجًا

"When the help of Allah and the conquest [of Makkah] had come. And you saw the people entering the deen of Allah [Islam] in large groups." (an-Nasr: 1-2)

Wahshi ﷺ, whose entire village had entered into Islam, wrote a letter to Nabi ﷺ confessing: "I desire to accept Islam, but the verse:

وَالَّذِيْنَ لَا يَدْعُوْنَ مَعَ اللهِ اِلٰـهًا اٰخَرَ وَ لَا يَقْتُلُوْنَ النَّفْسَ الَّتِيْ حَرَّمَ اللهُ اِلَّا بِالْحَقِّ وَ لَا يَزْنُوْنَ

"And those who do not worship another deity with Allah and they do not kill him who Allah has forbidden to kill and they do not commit adultery" (al-Furqaan: 68)

prevents me from accepting Islam because it explicitly states that whoever has committed any of these crimes will certainly be dispatched to *Jahannum*; and I have committed all these crimes. Is there any means of salvation for me?"

Nabi ﷺ, who had more love for an *ummati* then a mother has for a child, became extremely distressed that a slave of Allah Ta`ala desired to accept Islam, but abstained from doing so because of these fears. Was there any way of allaying his fears?

Thus, Allah Ta`ala revealed the following *aayat*:

اِلَّا مَنْ تَابَ وَ اٰمَنَ وَ عَمِلَ عَمَلًا صَالِحًا فَاُولٰٓئِكَ يُبَدِّلُ اللهُ سَيِّاٰتِهِمْ حَسَنٰتٍ

"Except those who repent, believe and do good deeds, for those are ones whose sins will be changed to good deeds by Allah Ta`ala." (al-Furqaan: 70)

The severity of these sins is such that the punishment is hellfire, except for those who bring *Imaan* in Allah, repent for their sins and engage in righteous actions. Nabi ﷺ was elated at the revelation of this verse because a path to salvation had been secured for Hadhrat Wahshi رضي الله عنه and Allah Ta`ala had also declared:

يُبَدِّلُ اللّٰهُ سَيِّاٰتِهِمۡ حَسَنٰتٍ

"Allah Ta`ala will change their sins into good deeds." (al-Furqaan: 70)

It is recorded in the *hadeeth* that on the Day of *Qiyaamah*, when the reckoning will take place, the minor sins of a particular individual will be read out before him and he will be told: "You were guilty of this sin."

This individual will remorsefully accept every account given and will contemplate to himself: "If these are my minor sins, what is going to be my condition when I will be called to account for the major sins?"

However, the mercy of Allah Ta`ala will descend upon him and Allah Ta`ala will state, "For every sin of yours, (the minor sins) which you have committed, you will be elevated one rank in *Jannat*."

He will become overjoyed at this magnanimous favour of Allah Ta`ala and he will begin recounting his major sins and aspire for an even greater status in *Jannat* and ask Allah Ta`ala: "O Allah! What about the major sins that I have committed?"

Allah Ta`ala is not bound to any law or restriction of any kind. Allah Ta`ala does as He desires and, if He wishes, He can elevate the status of a sinner or disgrace a saintly person by taking him to task for a minor offence. Moulana Thanwi رحمة الله عليه used to say: "When a pious person passes away, I fear that he will be taken to task for a minor transgression, and when a flagrant sinner passes away, I feel

that perhaps Allah Ta`ala will forgive him on account of a certain righteous action that he may have performed."

Returning to our incident, Nabi ﷺ had this verse written out and sent to Hadhrat Wahshi ؓ. Hadhrat Wahshi ؓ pondered over this verse and expressed another reservation to Nabi ﷺ.

"The forgiveness and salvation in this verse," he pointed out "has a pre-condition of performing good deeds after accepting *Imaan*. I fear that death may overcome me and deprive me of the opportunity of performing any good deeds. Will there still be hope for my forgiveness?"

Allah Ta`ala then revealed the following verse:

إِنَّ اللّٰهَ لَا يَغْفِرُ أَنْ يُّشْرَكَ بِهٖ وَيَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَنْ يَّشَآءُ

"Indeed Allah Ta`ala does not pardon the sin of attributing partners with Him but He forgives all other sins of whomsoever He wishes." (an-Nisaa: 48)

If an individual ascribes partners to Allah Ta`ala and he meets his death in this condition then Allah Ta`ala will never pardon this action of his, but Allah Ta`ala, through His grace, can pardon the major sins of a believer if He so wishes.

Nabi ﷺ sent another letter to Hadhrat Wahshi ؓ revealing the glad tidings of this verse. However, Hadhrat Wahshi ؓ raised another objection.

"This verse has a restriction stating '*whomsoever Allah wishes*'. I do not know if I will be among those fortunate souls whom Allah Ta`ala wishes to forgive," he dejectedly replied to Nabi ﷺ. Thereafter, the following verse was revealed:

قُلْ يٰعِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰٓى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ ؕ اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا ؕ
اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ

"Say! [O Muhammad ﷺ that Allah Ta`ala declares] O My slaves who have wronged themselves! [By committing kufr and shirk.] Do not despair of the

mercy of Allah Ta`ala. Allah Ta`ala forgives all sins. Indeed He is most forgiving, most Merciful." (az-Zumar: 53)

Even if an individual commits a multitude of sins, Allah Ta`ala has declared: "Repent and return to Me. The doors of repentance have not as yet closed. Seek My forgiveness for I am the One Who forgives."

Allah Ta`ala's willingness to forgive

When Shaitaan was banished from *Jannat*, he took the following oath: "I was expelled from *Jannat* because of Aadam (عليه السلام). Thus, I shall not allow his progeny to enter *Jannat*, by enticing them to commit sinful deeds which will result in them being sent to *Jahannum*."

Allah Ta`ala replied: "You will incite towards sinful actions, but I will grant them the *taufeeq* of making *taubah*. Once they make *taubah*, all their sins will be forgiven."

Shaitaan became greatly distressed because the realisation had dawned upon him that a believer turning to Allah Ta`ala and repenting for his errors, would render all his efforts futile. Shaitaan is an open enemy of man and he strives tirelessly at misleading man. Man can easily identify his visible enemies and protect himself from their cunning and nefarious aims. For example, if we spot a snake, we can then protect ourselves from it; if we are confronted by a lion, we can run away from it or merely avoid confronting it by taking an alternate route. If an army or a group of individuals attack a certain place, the residents can flee for their lives, leaving everything behind. But what about an enemy who is invisible and has the capability to flow in man's body like his blood? It appears in a *hadeeth*:

إن الشيطان يجري من الانسان مجرى الدم

Shaitaan flows in the body of man just as blood flows in his body.

We can only save ourselves from the deception and ruin of Shaitaan by adhering to the *sunnat* of Nabi ﷺ, and the greater our adherence, the safer will we be from the guiles of Shaitaan. Before carrying out any action, ponder and ask yourself this very simple question: "Will this action be in conformity to the teachings of Nabi ﷺ?" If it is, then gladly carry it out, but if it does not, then not only should we abstain from it, but distance ourselves from it! This is the method of gaining salvation from Shaitaan's attacks.

Who was Wahshi رضي الله عنه?

To continue with the incident concerning Hadhrat Wahshi رضي الله عنه, when this verse was revealed, it obliterated all his reservations and he accepted Islam. Now, who was Hadhrat Wahshi رضي الله عنه? He was the slave of a woman whose close relatives were slain in the battle of Badr by Hadhrat Hamzah رضي الله عنه. Thus, when the battle of Uhud was taking place, she smeared poison on a dagger and gave it to Hadhrat Wahshi رضي الله عنه with the following instruction: "Kill Hamzah and after cutting off his ears, nose and liver, bring them to me."

When the battle had commenced, Hadhrat Wahshi رضي الله عنه hid behind a rock waiting for an opportune moment to launch his attack. Hadhrat Hamzah رضي الله عنه flung himself into the thick of the battle and his ferocious attack sent the enemy scurrying for their lives. On his return to regroup with the army, he saw Hadhrat Wahshi رضي الله عنه hiding behind the rock, but he paid no attention to him because it was not his desire to engage in battle with slaves, but rather to search out the expert marksmen and challenge them to a duel. While riding on horseback, the horse stumbled causing Hadhrat Hamzah رضي الله عنه to fall to the ground.

The slave seized this fortuitous moment and drove the poison-laden dagger into Hadhrat Hamzah's رضي الله عنه body. He thereafter mutilated the body of Hadhrat Hamzah رضي الله عنه and, as per the instructions of his mistress, he cut out the heart, nose, liver, ears and lips of Hadhrat Hamzah رضي الله عنه and presented them before her. She chewed the heart and liver and after making a necklace of the ears

and nose, placed it around her neck and pranced around singing: "Today I have taken revenge. Today I have taken revenge."

When Hadhrat Wahshi ﵁ accepted Islam and presented himself before Nabi ﷺ, Nabi ﷺ asked: "Are you the one who had slain Hamzah ﵁ in that fashion?"

Hadhrat Wahshi ﵁ remorsefully replied, "Yes, I cannot deny it."

Nabi's ﷺ grief over his beloved uncle, as well as his foster-brother, was rekindled. Hadhrat Hamzah's ﵁ most noble feature was his fearless and courageous disposition. On the occasion of Hadhrat Umar ﵁ accepting Islam, the Muslims were few in number and used to perform their *salaah* at the house of Hadhrat Arqam ﵁. When they saw Hadhrat Umar ﵁ approaching, the Muslims became afraid, but Hadhrat Hamzah ﵁ calmly said: "Let him come! If his intentions are good, then we will receive him with respect and honour; but if his intentions are sinister, then I will chop his head off with his own sword."

This was the bravery of Hadhrat Hamzah ﵁. He did not dread nor fear Hadhrat Umar ﵁ and he was ready to challenge him when everyone else was afraid of him.

Wahshi's ﵁ compliancy to the desire of Nabi ﷺ

Anyway, the memory of Hadhrat Hamzah's ﵁ death, the manner in which he was slain and the mutilation of his body, returned to Nabi ﷺ and Nabi ﷺ thought to himself: "Every time I will see Hadhrat Wahshi ﵁, the painful memory of the death of Hadhrat Hamzah ﵁ will resurface and this will deprive Hadhrat Wahshi ﵁ of benefitting from the blessings of *nubuwwat*."

Hence, Nabi ﷺ asked Hadhrat Wahshi ﵁,

هل تستطيع أن تغيب وجهك عني

Will it be possible for you not to come before me?

Hadhrat Wahshi ؓ immediately complied with the request of Nabi ﷺ and took up residence in another country. This is true compliance with the instructions of Nabi ﷺ. Hadhrat Wahshi ؓ did not object and say: "O Nabi ﷺ! Please forgive me and allow me to come before you!"

He understood that his benefit relied ultimately upon obeying the instructions of Nabi ﷺ. Distance is not an impediment of obtaining benefit from Nabi ﷺ. The blessings of *nubuwwat* will reach even the distant ones so long as there is no grief or pain caused to Nabi ﷺ.

It is for this reason that when the *munaafiqeen* used to complain to Nabi ﷺ about the Sahaabah ؓ, Nabi ﷺ instructed them: "Do not complain to me about my companions. It is my desire that when I am with them, my heart must be pure and free of ill-feelings."

If the heart of Nabi ﷺ is pure and free of any ill feelings, the blessings of *nubuwwat* will also be of that category. Accordingly, Nabi ﷺ requested Hadhrat Wahshi ؓ not to come in his presence and Hadhrat Wahshi ؓ displayed the highest level of obedience by residing in *Shaam*.

But the fact that he had slain the heroes of Islam caused him a great deal of consternation. However, the opportunity was provided for him to make amends by killing an equally great enemy of Islam. After the demise of Nabi ﷺ, Hadhrat Abu Bakr ؓ dispatched an army under the leadership of Hadhrat Khalid bin Waleed ؓ to challenge and defeat Musailamah, the great impostor and liar who had claimed prophethood. Hadhrat Wahshi ؓ took part in this *jihad* and killed Musailamah.

Thus, if anyone remarked to him: "Are you not the one who had killed Hamzah ؓ?", he would gleefully reply: "Yes! But I am also the one who had killed Musailamah. This compensates for the killing of Hamzah ؓ."

This was the relationship of Hadhrat Wahshi ؓ with Nabi ﷺ. From this incident, two very glaring lessons are obtained. Firstly, to be affected emotionally by a distressful situation or incident is not

contrary to the *sunnat*. Nabi ﷺ was tremendously grieved by the martyrdom of his uncle and he requested Hadhrat Wahshi ؓ not to come in his presence.

Secondly, we need to fully digest the level of obedience, displayed by Hadhrat Wahshi ؓ to the instruction of Nabi ﷺ. Which believer does not have the yearning to be in the company of Nabi ﷺ? It is narrated in one *hadeeth* that Nabi ﷺ is reported to have said: "I desire to see my brothers who are still to come, who will be prepared to sacrifice every possession in exchange for one glimpse of me."

It is the ardent desire of every one of us to have the opportunity of seeing the noble countenance of Nabi ﷺ in our dreams, and Hadhrat Wahshi ؓ had the great blessings of being in the company of Nabi ﷺ. Yet he spent the remainder of his life in a foreign country. This is the highest category of obedience. It is our incumbent duty to obey every instruction of Nabi ﷺ and not to reach any self-deluding conclusions and interpretations of our own accord as far as the *ahaadeeth* are concerned.

The closest to Nabi ﷺ

Nabi ﷺ had appointed Hadhrat Mu`aaz ؓ as the governor of Yemen. Yemen, at that period, was divided into two sections with the first being the responsibility of Hadhrat Moosa Ash`ari ؓ and the second being allotted to Hadhrat Mu`aaz ؓ.

As Hadhrat Mu`aaz ؓ was leaving Madinah Munawwarah, he was mounted on a camel while Nabi ﷺ walked aside him advising him along the way. Now, imagine the burden that was felt by Hadhrat Mu`aaz ؓ as he rode the camel and Nabi ﷺ was walking besides him. But it was the instruction of Nabi ﷺ, so he had to comply! Nabi ﷺ gave the necessary advice to Hadhrat Mu`aaz ؓ and then mentioned: "O Mu`aaz! Perhaps when you return to Madinah, you will pass by my grave."

Hadhrat Mu`aaz ﷺ understood the implications of this statement and began crying. Nabi ﷺ turned his *mubaarak* face towards Madinah and continued: "Close and beloved to me are those who adopt *taqwa*, whoever they are and wherever they are."

What is *taqwa*?

Hence, the manner or method of attaining the true love of Nabi ﷺ is to adopt *taqwa*. What is *taqwa*? *Taqwa* can be translated as abstaining and distancing ourselves from those actions that are forbidden by Allah Ta`ala and His Rasul ﷺ.

A Sahaabi once asked Hadhrat Umar ﷺ: "What is this *taqwa* that is repeatedly mentioned in the Qur'aan?"

"Tell me!" enquired Hadhrat Umar ﷺ. "Did you ever walk along a narrow pathway that was enshrouded with thorny bushes on either side?"

The *Sahaabi* replied in the affirmative. Hadhrat Umar ﷺ then asked: "How did you walk along that path?"

"I wrapped my clothes tightly around myself and walked slowly, careful not to be pricked by any thorns or getting entangled in them."

"That," replied Hadhrat Umar ﷺ emphatically, "is *taqwa*!"

The commentary of this is that *taqwa* entails treading cautiously along the path of this worldly life, ensuring that one is not harmed or pricked by the sins of this world. If we confront a woman who is not observing *purdah*, we lower our gazes; if the sound of music is heard from a radio or any other instrument, we ignore it; if anyone berates us, we exercise patience by not replying in the similar vein. The gist of *taqwa* is to protect all the limbs; the heart, mind, legs, eyes, ears, hands and private organs, from breaking the commandments of Allah Ta`ala.

The caution of our *Akaabir*

We need to educate ourselves in understanding what the desire of Nabi ﷺ was and adhere rigidly to that path. This was found to a great extent in the lives of our seniors. Moulana Thanwi's رحمة الله عليه practice was to change his clothes on a Friday, although the clothes that he was wearing were still clean. He used to fold up the clothing in a bundle and hang them on a hook on the wall in his room. The washerman would then come and take it from there. There was also a desk in the room and, sometimes, a *kitaab* would be left on it. Once he instructed someone to hang his clothing on the hook, but he asked him to ensure that no *kitaab* was placed on the desk. The reason: he could not tolerate his used clothing being hung in a higher position than the *kitaab*.

A person personally narrated to me that once he was in the *khidmat* (service) of Moulana Saharanpuri رحمة الله عليه. When he was about to depart, he shook hands with Moulana and then said: "I wish to make *mashwarah* (consult) with you on a certain matter."

Moulana moved from the carpet that he was sitting on and asked: "What is it that you wish to talk about?"

"It will only take a minute," he placated. "There was no need for Moulana to get up and move from your place."

Moulana replied: "The *madrasah* has given us this carpet for the purpose of teaching *hadeeth*, not to make *mashwarah* with our friends. Thus, it should be used for the purpose that it was given."

This was the level of caution that our *buzurgs* exercised in ensuring that they did not use anything incorrectly.

When Moulana Saharanpuri رحمة الله عليه was in Madinah, he used to perform his *Taraaweeh* by the *Rowdha-e-Mubarak*; reciting to Nabi ﷺ. Moulana maintained such a degree of respect that, at the time of making *salaam*, he would be shivering and tears would be flowing profusely from his eyes.

Moulana Husain Ahmad Madani رحمة الله عليه would stand for an hour and a half in complete silence and humility, in front of the *Rowdha-e-Mubarak*. Those accompanying him would sit down due to tiredness, but Moulana would continue standing in that same posture.

Moulana also taught *hadeeth* in Musjid-un-Nabawi. On one occasion, Moulana was discussing the *hadeeth* of Nabi ﷺ being alive in his grave. The students posed numerous objections and counter objections to Moulana's explanations. He suddenly lifted his gaze and looked intently towards the *Rowdha-e-Mubarak.* The students followed suit and to their utter astonishment, they witnessed that the building and the extra decorations were cleared and Nabi ﷺ was seated there. Moulana turned his gaze back to the *kitaab* and the *Rowdha-e-Mubarak* was restored to its original state. This was the condition and status of our *buzurgs*. Hence, they ensured that no action of theirs was contrary to the desire of Nabi ﷺ.

Our attitude towards life

Now, we claim to be the same *ummatis* of Nabi ﷺ! But what is the calibre of these *ummatis*? *Ummatis* who are stooped in sin! The disposition of any *ummati* should be that he would not perform any action that is against the desire of Nabi ﷺ. For example, Nabi ﷺ has forbidden the taking of interest. It is narrated in a *hadeeth:*

"The curse of Allah Ta`ala is on the taker of interest, the giver of interest, the scribe of the contract and the witnesses to the transaction."

Hence, we as the *ummatis* of Nabi ﷺ should create an abhorrence for these types of transactions.

A Muslim must not lie. When we lie, the angels of mercy flee miles away from us due to the stench emanating from our mouths. Nabi ﷺ has also forbidden breaching a promise. It is recorded in a *hadeeth* that he who makes a promise with the intention of breaking it, is a *munaafiq*. He has displayed a sign of hypocrisy. We must not ape the lives of other nations and begin to reason like them. For example, thinking that by dealing in interest or telling lies, our

businesses will prosper. We must not admire the material possessions of other nations and develop a desire and greed to accumulate the same. If we aspire to lead a certain way of life, then let us lead the way of life shown to us by Nabi ﷺ and expounded upon by the Sahaabah ﷺ.

A Muslim should take a lesson from every feature of life. If we see a snake, reflect and ponder over the favour of Allah Ta`ala upon us. He has created us as human beings and not as harmful creatures such as a snake which drives fear into the hearts of people. It is recorded in a *hadeeth* that, as far as the world is concerned, then we must always draw a comparison with those who are less fortunate than ourselves. If we do not possess some material commodities then reflect upon those who have even less than us and, in this manner, the reality will dawn upon us that compared to those less fortunate than us, I have much more!

Shaikh Sa`di رحمة الله عليه once related: "I never really concerned myself over the affairs of this *dunya* except on one occasion. I did not possess any shoes and I went barefoot to the marketplace and there I saw an individual who did not have any feet! It was then that I realised how fortunate I was and I expressed my gratitude to Allah Ta`ala for blessing me with feet."

I [Mufti Mahmood Sahib رحمة الله عليه] had personally seen in Makkah Mukarramah, an individual performing *tawaaf* by rolling around the Ka`bah. He enwrapped himself in some type of clothing and rolled around the Ka`bah. Therefore, we must always turn our gazes to those less fortunate than ourselves. Some people do not have homes, hence they sleep on the streets or on shop verandas to protect themselves from the natural elements. Others do not have any source of income and resort to begging for their livelihood. Some servants of Allah Ta`ala do not have certain faculties: some are blind, some are deaf, some are paralysed, etc. We should always cast our gazes at these people and be grateful to Allah Ta`ala for bestowing us with these favours. Never turn your attention to the more privileged, as we will become despondent and utter grim

statements such as: "So and so has a mansion and I have nothing. So and so has an expensive vehicle and I have nothing."

However, as far as *deen* is concerned, then we must judge ourselves with those who are more righteous and virtuous, and reason in this manner that this individual is a human just like myself, hence I also need to exert myself in *deeni* matters. There are many servants of Allah Ta`ala who recite the entire Qur'aan Shareef daily. Haroon Ar-Rasheed was a great king of his time, controlling the affairs of a vast kingdom, but daily, he used to perform 500 *rakaats* of *nafl salaah*. He was a normal human like us, possessing two hands, two legs, two ears, two eyes and one nose. He did not possess any extraordinary senses of any kind to enable him to perform these 500 *rakaats* of *nafl salaah*.

Hadhrat Uthmaan ﷺ used to complete the entire Qur'aan Shareef in one *rakaat* of his *Witr Salaah*.

Imam Abu Hanifah رحمة الله عليه completed the entire Qur'aan Shareef in Makkah Mukarramah, in two *rakaats* standing in front of the *Baitullah* – and he was also a human just like us.

There are many servants of Allah Ta`ala who pass their day in a state of hunger, tying stones to their bellies. Nabi's ﷺ condition was such that after performing *Fajr Salaah*, he would go home and enquire if there was any food to eat. If the reply was in the negative, Nabi ﷺ would say: "I shall then fast," and he would tie a stone to his belly.

On one occasion, on a sweltering hot day, Nabi ﷺ went to the *musjid*. A Sahaabi came to the *musjid* and Nabi ﷺ asked him, "Why did you come in this extreme heat?"

He replied: "O Rasulullah ﷺ! I am extremely hungry and distressed, hence I have come to the *musjid* to gain comfort by looking at your blessed countenance."

Shortly thereafter, another Sahaabi also came to the *musjid* and Nabi ﷺ posed the same question, to which he replied: "I do not have

any food. Therefore, I came so that perhaps I may get something from you, O Nabi of Allah ﷺ."

Nabi ﷺ remarked: "The difference between you two is like the difference in the answers given by the two of you."

The answer of one was: "I gain comfort by looking at you," while the answer of the other was: "Perhaps I may get some food from you."

Nabi ﷺ proceeded to the date orchard of an Ansaari Sahaabi followed by these two Sahaabah. It was the harvesting season and the Sahaabi's entire family had taken up temporary residence in the orchard. This Sahaabi was not present, he had gone to fetch cold water from a certain place, hence Nabi ﷺ and the two Sahaabah sought shelter under a date palm.

When this Sahaabi returned and saw the blessed countenance of Nabi ﷺ, he became elated that the leader of both the worlds, Nabi ﷺ, was resting in his orchard. He immediately plucked a bunch of dates from one of the trees and presented it before Nabi ﷺ. The bunch contained a mixture of ripe, unripe and partially ripened ates. Nabi ﷺ asked: "Why did you not bring a bunch of ripened dates instead of this bunch containing a variety of dates?"

"I brought this bunch," he explained, "because some people like ripe dates and others unripe dates, while some like partially ripe dates. Thus you may partake of whichever ones you desire."

After partaking of the dates and the cool revitalising water, Nabi ﷺ said: "On the Day of *Qiyaamah*, you will be asked about the bounties (of Allah Ta`ala). Allah Ta`ala will ask: 'You had eaten of the dates which I had created, you drank from the water which I had created and you had taken shelter under a tree which I had created. What good deeds did you do in exchange?'"

Let us ponder over the exquisite clothing that we wear, the sprawling mansions that we live in, the pure and refreshing water that we daily drink and the sumptuous meals that we daily eat! Did it ever cross our minds that we will have to give an account for all of

these favours that Allah Ta`ala has bestowed upon us? If we scrutinize our lives, we will discover that many of us lead a life contrary to the life of Nabi ﷺ. Are we really accomplishing the task that we have been sent for? Despite all our material progress, we have in actual fact retrogressed.

Cause for distress and anguish

Since my arrival here in Kashmir, I have been inundated with people complaining of the overwhelming distress and anguish in their lives. The root cause is that we are seeking contentment and serenity in worldly avenues. Tell me, if a thirsty person searches for water in a chair or a wall, will he find what he is looking for? Certainly not! He will have to draw the water from the river, a well or simply get it by opening the tap.

Similarly, today we feel that, through worldly achievements and gains, we will acquire contentment and bliss. An individual reasons that if he gets a car, he will acquire peace of mind. Allah Ta`ala alone knows the *haraam* banking transactions required to purchase that car. Now, if he is involved in an accident and loses his life, did he gain that peace of mind? Another person feels that if he invests in rail transport, he will also get that peace of mind. The train is derailed and thousands of lives are destroyed. What peace of mind is this? Similarly, if a person invests in the aviation industry and the plane crashes destroying everyone aboard, what peace of mind has he acquired?

Another person reasons that if he becomes the prime minister, he will gain contentment. Observe the lives of most of the present prime ministers and we will realise that this a deception. Many have met a very cruel and humiliating fate. Another person amasses hoards of money, thinking that this will grant him serenity and contentment. If a single termite finds its way to these notes, will he gain that serenity?

Changing our outlook towards life

Muslims are squandering their lives pursuing tranquillity in incorrect avenues. Peace of mind will be found only in the remembrance of Allah Ta`ala.

اَلَا بِذِكْرِ اللهِ تَطْمَئِنُّ الْقُلُوْبُ

"Only in the zikr of Allah, will hearts find peace." (ar-Ra`d: 28)

The stronger a person's relationship is with Allah Ta`ala, the greater the satisfaction and contentment of life he will enjoy. A person who is employed in a factory is constantly worried that if his employer becomes angry with him, he will lose his job. But if his relationship with Allah Ta`ala is strong, he will not be troubled with these apprehensions because he will have the true conviction that Allah Ta`ala is the only Sustainer and Provider. If Allah Ta`ala seals one door of sustenance, then He will open another. There is no shortage in the treasures of Allah Ta`ala.

Man is always apprehensive about his future: will I be successful in this venture and will that situation work out in my favour, etc.? But if his relationship with Allah Ta`ala is strengthened, then such fears and apprehensions will be dispelled because he will have the full conviction and certainty that Allah Ta`ala alone is the Protector and Guardian.

Thus, if a thief steals his money or his business goes through a lean period, he will not become overly concerned because he has the certainty that in the treasures of Allah Ta`ala, there is no shortage.

A *buzurg's khaadim* (attendant) came up to him and very sorrowfully said: "Hadhrat! The valuable pearl given to you by the king, is lost."

The *buzurg* lowered his head and after a while replied: "*Alhamdulillah*."

After a short while, the *khaadim* returned and said: "Hadhrat! The pearl has been found."

The *buzurg* again lowered his head and after a short period reiterated: "*Alhamdulillah*."

When enquired to explain this strange behaviour, he replied: "When I was informed that it was lost, I examined the condition of my heart to determine whether I was affected in any way, (i.e. was I grieving over its loss). I found that I was not disturbed by it, hence, I said, '*Alhamdulillah*'. When I was informed of its recovery, I again examined my heart to see if I was affected in any way. I discovered that I was not, hence I again said, '*Alhamdulillah*'. My heart was not attached in any way to that pearl therefore, if it got lost or if it was recovered, both scenarios were equal to me. I did not rejoice at its recovery nor lament at its loss."

This ought to be the outlook of a Muslim. Many such examples can be found in the lives of the Sahaabah ﵃. They placed total reliance in Allah Ta`ala and not in their capabilities and efforts.

A horse's reaction upon hearing the name of Nabi ﷺ

Zuraarah bin Aufah ﵁ was participating in a *jihad* and he laid forth a challenge to the enemy. The battles in that era were fought in this manner that a combatant from one camp would challenge someone from the enemy camp to a duel. When one of them is killed, a second person would lay down a challenge and thereafter a third person, eventually culminating in a fully-fledged battle. This Sahaabi was engaged in the duel for a long period of time and he realised that his horse was reaching the point of exhaustion.

He grabbed the horse by its mane and reprimanded it: "If today you tire and let me down, tomorrow on the Day of *Qiyaamah*, I will complain to Nabi ﷺ about you."

The horse shuddered, neighed, and plunged itself into the heat of the duel and the enemy was killed. The name of Nabi ﷺ had such an impact on a horse! It is indeed a great shame that the name of Nabi ﷺ has a zero effect and impact in the lives of Muslims today. Their appearance, clothing and lifestyles are in complete contrast with the

sunnat of Nabi ﷺ. The greater a person will adhere to the *sunnat*, the more contentment and serenity (peace of mind) will he experience. May Allah Ta`ala give us all the correct understanding! *Aameen*.